

The Anatomie of Abuses:

Containing

A Discouerie, or brieife Sum-
marie of such Notable Vices and Corrupti-
ons, as nowe raigne in many Christian Coun-
treies of the Worlde: but (especially) in the
Countrey of AILGNA: Together, with most
fearefull Examples of Gods Iudgements, ex-
ecuted vpon the wicked for the same, as
well in AILGNA of late, as in
other places, else-
where.

*Very godly, to be read of all true Chri-
stians, euery where: but most chiefly, to be
regarded in England.*

Made Dialogue-wise by PHILLIP STYVS.
And now newly reuised, recognized, and aug-
mented the third time by the same Author.

MATH. 3. VER. 2.

Repent, for the kingdome of God is at hande.

LUKE 13. VER. 5.

I say vnto you, except you repent you shall all perish.

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THE ANTI-SLAVER

OF THE

CONSTITUTION

OF THE UNITED STATES

AND THE

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To the Right

*Honorable, and his singuler good Lorde,
Phillip Earle of Arundell : Phillip
Stubbes, wilheth helth of body & soule, fauour
of God, increase of Godly honour, re-
ward of laudable vertue, and eter-
nall felicitie, in the Heauenly hierar-
chie by Iesus Christ.*

NOBILITAS Patriæ DECVS

THE Lord our God (right ho-
norable) hauing, by the power of
his word, created Heauen & Earth:
withall thinges what soeuer, for the
benifite comfort & vse of Man: the
first of all other (euen the first daye)
he made man after his owne simili-
tude and likenesse, that in him he
might be glorified aboue all other Creatures. And ther-
fore, whereas in making of other thinges, he vsed onely
this worde **FIA**NT, be thei made, or let them be made:
when he came to make Man, consulting with himself, &
as it were asking counsell at his Wisedome, he said **FACI-
AMVS HOMINEM**, let vs make Man, that is a wonderfull
Creature: and therefore is called in greek *μικροκοσμος*
a litle world in himself. And truely he is no lesse, whe-
ther we consider his spirituall soule, or his humaine bo-
dy. For what Creature is ther vpon the face of the Earth
comparable to man, either in body or in minde? what
creature hath a soule immortall inherent in his body,
but only Mā? what Creature can foresee things to come,
remēber things past, or iudge of things present, but one-
ly

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ly man, what Creature beareth the image of God about with him, but man? what Creature is made so erect to behold the Heavens, as man? What Creature may be likened to man whether we respect the lineaments the dimensions and proportion of the body, or the gifts & graces of the mind. And (finally) what Creature hath the promise of the resurrectiō & glorificatiō of their bodies, & of eternall life but onely man? Than seeing the Lorde hath made man thus glorious, and preferred him by every degree about all other Creatures (the Angeli-call Creatures set apart) it is manifest he hath done it to some end & purpose, namely, that he might be glorified in him, and by him about all other his works, according to the measure of his integritie excellencie and perfection. And hereby we may learne that it is the wil of GOD, that we should bend all our force to the aduancing of his glorie, the edification of his people, & the building vp of his Church, whiche he hath redeemed with the blood of his deare Sonne.

Which thing (me think) is notably figured forth vnto vs in the .25. of Exodus. when the Lord commaunded Moises to build him a Tabernacle, or house of prayer, to this end & purpose (doubtles) that therein his law might be read, his ceremonies practized, Sacrifices, Victims & Holocausts offered, & his glorious Name called vpon & obeyed. To the erection wherof, every one conferred some what, some brought gold, some siluer, and some brasce, lead & tin: other brought silk purple, skarlet, and other ornaments, and the meanest brought some what, namely, skins, heare, sand, lime, morter, wood, stone, & such like. Euen so (right honorable) would the Lorde haue every one to conferre somewhat, euen such as he hath, to the building of his spiritual house, the Church, purchased with the blood of Christ. Wherefore seeing it is so, that every one is to further this spirituall building to his possible power: I haue rather chosen with the simplest, & meanest sort to bring, though but heir, sand, skins, lime, morter, wood, and stones, than altogether to contribute nothing.

Not doubting, but that the chief Maister and Builder of this house, Christ Iesus, wil not dislike, but accept of this my poore contribution, no lesse then he did of the
poore

DEDICATORIE.

poore wydowes Mite, to whom it was imputed that she had cast more, in Gazophilatium Templi, into the treasury of the Temple, then al the rest: for what she wanted in effect, that she supplied in affect. And for that also the Lord our GOD committing his talents to euery one, whether more or lesse, not only requireth of vs the same againe simply, but also, as a straight computist, demaunds death interest & gaine of euery one of vs: & for that not onely, he is a murtherer & a Homicide before God, who slaieth or killeth, a man with materjall sword, but he also, who may preuent the same, & will not. And for that not onely, he is guiltie of hainous transgression that committeth any euill really, but also he who consenteth to it, as he doth, who holdeth his peace, or he who by any means might auoid it, & either for negligence will not, or for feare of the world dare not. Therfore, albeit, that I haue receiued, but one poore talent, or rather but the shadowe of one, yet least I might be reprov'd (with that vnprofitable seruatiue) for hyding my smal talent in the Earth not profiting therewith at all, either my self, or others, I haue aduizured the making of this litle treatise, intituled, (The Anatomy of Abuses,) hoping that the same (by diuine assistance) shal somewhat conduce to the building vp, & erectiō of this spiritual house of the lord.

And although I be one (most honorable Lord that can do least in this godly course of life) palpable barbarisme forbidding me so much as once to enter into wisdoms schoole: yet for that some will not, for feare of losing worldly promotion (though in the meane time they lose the Kingdome of Heauen,) other some dare not for displeasing the world: I say, for these, & semblable causes together, with the zeale & goodwill I beare vnto my Countrey, and seruent desire of their conuersion & amendment, I haue taken vpon me the cōtinueing of this booke: Which God graunt may be with like plausible alacritie receiued, as with paines & goodwill, I haue published it, for the benifit of my Countrey, the pleasure of the godly, and amendment of the wicked. And I doubt not, that as none, but the wicked, and peruerse whose gawld backs are tutch'd, will repine against me, so the Godly and vertuous, will accept of this my labour, and trauaile herein sustained, whose gentle fauour & good-

Aui.

will,

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will,shal counterpoize,(& farre surmount with me)the
maligne stomacks, & steime countenaices of the other.

After that I had(right honorable) fully perfected this
booke, I was minded, notwithstanding, bothe in regard
of the straungenes of the matter it intreateth of, and al-
so in respect of the rudenesse of my penne, to haue sup-
pressed it for euer, for diuerse and sundrie causes, and
neuer to haue offred it to the vewe of the World. But
notwithstanding, being ouercome by the importunate
request, and insatigable desire of my freinds, I graunted
to publish the same, as now you see, is extant.

But, when I had once grauted to imprinte the same, I
was in greater doubt than the before, fearing, to whome
I might dedicat the same so rude & impolished a worke.
And withall I was not ignorant, how hard a thing it is
in these daies to finde a Patrone of such books as this,
which sheweth to euery one his sin, & discouereth euery
Mans wicked waies, which indeed, the vngodly can
not at any had abide, but as it were mad men disgorging
their stomacks *Cum in Authorē tum in codicem
plenis buccis, & dentibus plusquam caninis ra-
bidē feruntur:*) they rage, thei fume and raile both a-
gainst the *Avroa* and his booke. Thus(*vacillante a-
nimo*) my mind wading too & fro, & resting, as it were
in extasie of despaire, at last I called to mind your hono-
rable Lordship, whose praises haue pearced the Skies, &
whose laudable vertues ar blowen, not ouer the realme
of England onely, but euen to the furthest coasts & parts
of the world.

All whose vertues, and condigne praises; if I should
take vpon mee to recount, I might as well number the
starres in the Sky, or grasse vpon the Earth.

For, for Godly Wisdome, and zeale to the truth, is
not your good Lordship (without offence he it spoken)
comparable to the best? For sobriette, affabilitie, and
gentle cutesie to euerie one, farre excellling any.

For deuotion and compassion to the poore oppressed,
in all places famous: For Godly fidelitie, to your Soue-
raigne, loue to the *CVNTRY*, and vertues in gene-
rall, euerie where most renowned.

But least I might obscure, your Worthie commenda-
tions

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tions with my vnlarned penne, (little, or nothing at all, emphaticall) I will rather surcease, than further to pro-
ceed heerein, cōtēting my self rather to haue giuen a
shadowe of them, then to haue ciphered them forth,
which indeed are both infinit, and inexplicable.

In consideration (whereof) not withstanding that my
Booke be simpler, baser, and meaner, than that it may
(without blushing) present it self to your good Lordship
(being far vnworthie of such an honorable Personage)
yet according to your accustomed clemencie, I most
humbly beseeche your good Lordship to receiue the
same into your honors Patrociny and protection, accep-
ting it as an infallible token of my faithfull hearte, ser-
uice, and good will towardes your honorable Lordship.
For prooffe whereof, would GOD it might once come
to passe, that if not otherwise, yet with my humble ser-
uice, I might shewe forth the faithfull & euer willing
heart I beare in brest to your good Lordship, protesting
before Heauen and Earth, that though power want, yet
shall fidelitie, and faithfulness faile neuer.

And because, this my Booke is subiect (my very good
Lord) to as many reproches, tauntes and reproofes, as e-
uer was any litle booke subiect vnto (for that fewe can
abyde to heare their sins detected) therefore I haue had
the greater care to commit the same to the guardance
& defence of your honour, rather thē to many others,
not onely for that GOD hath made your honour a
Lamp of light vnto the world, a mirrour of true nobili-
tie and a rare Phenix of integritie and perfection, but
also hath made you his substitute, or vicegerent, to re-
forme vices, punish abuses, and correcte sinne.

And as in mercie he hath giuen you his power & au-
toritie, so hath he giuen you a hungrie desire to accom-
plish the same according to his will: Which zeale in
your sacred brest, the LORD increase for euer.

For as your Lordship knoweth, reformation of maners
and amendment of life, was neuer more needfull. For,
was pride (the chiefeft argument of this Booke) euer so
rype? Doe not, both men and women (for the most part)
every one in generall goe attired in Silkes, Veluets,
Damasks, satans, and what not? which are attyre onely
for the nobilitie and gentrie, and not for the other at

anie

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any hand. Are not vnlawfull games, Plaies Enterludes,
& the like euery where frequented: Is not whordome,
couetousnesse, vsurie and the like daylie practised with-
out all punishment of lawe or execution of iustice?

But hereof I need to say no more, reseruyng the good
consideration as well of these as of the rest, to your
Lordships Godly Wisedome. Beseeching your good
Lordship, to pardon my presumption in speaking thus
much, for (Zelus domini huc adigit me:) the zeale of
my God hath driuen me heather.

Thus I ceese to molest your sacred eares any further
with my rude speeches, most humbly beseeching your
good Lordship not onely to admit this my Booke into
your honours patronage and protection, but also to per-
fist, the iust Defender thereof, against the swinish
crew of railing Zouls & flowing Moues with their
complies of bragging Thrafoes, and bawking Phormi-
ons to whom it is easier to depraue all things, than to
amend any thing themselves. But if I shall perceiue the
same to be accepted of your honour, besides that I shal
not care for a thousand others disliking the same, I shal
not onely thinke my self to haue receiued a sufficient
gherdon for my paines & shalbe thereby greatly incor-
aged (if GOD permit) hereafter, to take in hand some me-
morable thing to your immortall praise, honour and re-
nowm, but also shal daylie praie to GOD, for your good

Lordship long to continue, to his good pleasure
and your harts desire, with increase of
Godly honour, reward of laudable
vertue, & eternall felicitie in the

HEAVENS, by Iesus
Christ,

Columna gloria virtus.

*Your Honors to commaund
in the Lorde.*

PHILLIP Stubbes,

PHILIPPVS STV.

BEVS CADIDO

LECTORI.

Offendit nimia te garrulitate libellus
fortè meus, Lector, miror id ipse nihil.
Obsitus est etenim verborū colluviōe
plusquam vandalica, rebus & insipidis.
Quare si sapias operam ne perditō posthac
nostra legendo, legas vtiliora, vale.

¶ Idem in Zoilum.

ZOILE cum tanta rabie exardescis in omnes,
non aliter rabidus, quā solet ipse canis:
Dente Theonino rodens alios, calomoque,
incessens hos, qui nil, nocuere tibi:
Vipereā in cunctos vibrans **O Zoile** linguam,
linguam quam inficiunt toxica dira tuam:
Cum Debachandi finis sit **Zoile** nullus,
hora quietā tibi nullaue prætereat:
Cum tumeas veluti ventrosus **ZOILE** bufo,
demīror medius quōd minus ipse crepes.

¶ Aliud in eundem.

Dæmones ad tetrum descendat **Zoilus** antrū,
hunc lacerent furia, Cerborus ore voret.
Imprecor at misero quid pānas, cui satis intus
dæmona circumfert pectore namque suo.

¶ Eiusdem aliud.

Si tibi prolixus, nimium liber iste videtur
pauca legas, poterit sic liber esse brevis.

B.i.

C.B.

C.B. In commendation
of the Authors lucubrations.

YOU Sages graue with heares so hoare,
attend what you doe heare:
And eke you youthfull gallants all,
marke well and giue good care,
You princely peeres and Senatours,
in sacred breasts imprint:
These sayings wise, and prudent eke,
to practize doe not stint.
You Bishoppes, and you prelates all,
learne here your flocke to keepe:
You Ministers, and Preachers eke,
to feede your seely sheepe.
You Commons all, whiche doe inioye,
bothe high and lowe degree:
Step boldly in amongst the route,
and view with single eye:
This perfect glasse, and mirror pure,
whiche doeth your sinnes descrie:
And sacred precepts doeth prescribe,
by name Anatomie.
Approche therefore bothe high and lowe,
this Booke see that thou buye:
And learne thy self by sacred loze,
in vertue for to dye.
To God, to Queene, to all men eke,
how thou thy self shouldst frame:
To liue, to dye in vertues lawes,
to win in mortall fame,

Loe here (you readers all) the gaine,
 whiche you herein maie haue:
 Delay not then, giue Stubbes the praise,
 since freely he it gaue.
 Loe here my freende his freendly harte,
 whiche he to Countrey beares:
 His taken paines to all he sendes,
 with sighes and tricklyng teares.
 In his behalfe I as his freende,
 doe humbly of you craue:
 His willing minde accept, and giue,
 him praise he ought to haue.

FINIS.

τῆς ἀρετῆς ἀγούνη τοῦ καὶ
 ἀλλοδαποῦ.

A. D. In commendation of the Auſtor and his Booke.

If mortall man maie challenge praise,
 For any thing doen in this life:
 Then maie our Stubbes, at all assaies,
 Inioye the same withouten strife.
 Not onely for his Godly zeale,
 and Christian life accordinglie:
 But also for his Booke in sale,
 Were present now before thyne eye.
 Herein the Abuses of these daies,
 As in a glasse thou maieſt beholde:
 Oh buy it then, heare what he saies,
 And giue him thanks an hundred folde.

B.ii.

I.F.

I.F. In commendation of
the Author and his booke.

S Hall men prophane, who toys haue writ,
And wanton Pamphlets store:
Whiche onely tend to nourishe vice,
And wickednesse the more:
Deserue their praise, and for the same,
Accepted be of all,
And shall not this our Author then,
receiue the Lawrell pall?
Who for good will in sacred breast,
He beares to native soyle,
Hath published this godly Booke;
With mickle paine and toyle?
Wherein, as in a Mirrour pure
Thou maiest beholde and see,
The vices of the Worlde displaied
Apparent to the eye.
He flattereth none, as most men doe,
In hope to gaine a price:
But shewes to all their wickednesse,
And Gods diuine Iustice.
A Godlier Booke hath not bene made,
Nor meeter for these daies:
Oh read it then, thanke God for it,
Let Th' Author haue his praise.

The

THE AVTHOR AND HIS BOOKE.

Now hauing made thee, seely Booke,
and brought thee to this frame:
Full loth I am to publishe thee,
least thou impair my name.

The Booke.

Why so good Maister, whars the cause,
why you so loth should be,
To send me forth into the Worlde,
my fortune for to trye?

The Author.

This is the cause, for that I knowe,
the wicked thou wilt moue:
And eke because thy ignoraunce
is fuche, as fewe can loue.

The Booke.

I doubt not, but all Godly men,
will loue and like me well:
And for the other I care not,
in pride although they swell.

The Author.

Thou art also no lesse in thrall,
and subiect euery waie:
To M O M V S and to Z O I L V S crew,
Who'le dayly at thee bay.

The Booke.

Though M O M V S rage, and Z O I L V S carpe:
I feare them not at all,
The Lorde my God in whom I trust,
shall cause them soone to fall.

The Author.

Well, sith thou wouldst so faine be gone,
I can thee not withhold:
Adieu therefore, God be thy speede,
and blesse thee an hundred folde.

The Booke.

And you also good Maister mine,
God blesse you with his grace:
Preserue you still, and graunt to you,
in Heauen a dwelling place.

B.iii.

The

The Anatomie of Abuses in Ailgna.

The Interlocutors, or Speakers.

SPVDEVS. PHILOPONVS.



DD giue you good Mowme, Ma-
ster Philoponus.

Philo. And you also good Bro-
ther Spudeus.

Spud. I am glad to see you in
good health, for it was dynted abroad in our coun-
treyp (by reason of your discontinuance fro thence
I thinke) that you were dead, long agone.

Philo. In deed, I haue spent some time abroad
els-where, than in my natie Countrey (I must
needes confesse) but, how false that report is (by
whom soeuer it was first broched, or how farre so
euer it be disperfed) your presēt eies cā witnesse.

Spud. I pray you, what course of life haue you
lead in this your long absence, forth of you owne
Countrey?

Philo. Cruely (brother) I haue lead the life of
a poore Trauailer, in a certaine famous Iland,
once named, Ainabla, after, Ainatirb, but now
presently called Ailgna: whertin I haue liued
these seuen Winters, and more, traauyling from
place to place, euen al the land ouer indifferētly.

Spud. That was to your no small charges, I
am sure.

Philo.

Flying fame
oftentimes
a lyer.

The place
where the
Author hath
trauayled.

Philo. It was so; but what then? I thank God I haue atchieued it, and by his diuine assistance prosperously accomplished it, his glorious name (worthie of all magnificence,) be eternally praised therefore.

Trauayling
chargeable.

Spud. To what ende, did you take in hand this great trauaile, if I may be so bolde as to aske?

Philo. Truly, to see fashions, to acquaint my selfe with the natures, qualities, properties, and conditions of all men, to breake my selfe to the worlde, to learne nurture, good demeanour, and ciuill behauour: to se the goodly scituation of Cities, Townes, & countreies, with their prospectes, and commodities: and finally, to learne the state of all things in generall: al which I could neuer haue learned in my owne countrey. For (in my poore iudgement) who so sitteth at home, ever commorant in owne place, knoweth nothing, in respect of him, that trauaileth abroade: and he that knoweth nothing, is a brute Beast. But hee that knoweth all thinges (which thing none doth but God alone) he is (as it were) a God amongst men. And seeing there is a perfection in knowledge, as in euery thing els, euery man ought to desire that perfection: for in my iudgement, there is as much difference (almost) betwixt a man that hath trauapled much, and him that hath dwelt euer in one place, (in respect of knowledge, & science of things) as is betweene a man liuing, and one dead in graue. And therefore I haue had a great felicitie in trauayling abroade.

The causes
that moued
the Author to
take this trauaile
in hand.

The difference
betwixt a man
that hath trauailed,
and a
man that
hath not.

B.iii.

Spud.

The benefite of trauiayng.

The Anatomie.

Spud. Seyng that by diuine prouidence, wee are heare met together, let vs (vntill we come to the ende of our purposed Iorney) vse some conference of the state of the worlde now at this daie, as well to recreate our mindes, as to cut of the tediousnesse of our Iorney.

The benefite
of a good
Companion
to trauaile
withall.

Philo. I am very well content so to doe, reioysing not a little of your good company: For Comes facundus in via, pro vehiculo est. *A good Companion to trauaile withall, is in steade of a Wagon, or Chariot.* For as the one doeth ease the painefulnesse of the waie, so doeth the other alleuiat the irksomnesse of the Iorney intended.

A request to
auoide scandal
or offence.

Spud. But, before I enter combate with you, (because I am a Countrey man, rude and vnlearned: and you, a Ciuilian, indued with great wisdom, knowledge, and experience) I most humbly beseech you, that you will not bee offended with me, though I talke with you somewhat rudely, without either polished words, or filed speeches, whiche your wisdom doeth require, and my insuffitencie and inabilitie being such, is not able to performe.

Philo. Your speeches (I put you out of doubt) shall not be offensiu to me, if they bee not offensive to God, first.

Spud. I praye you then, what maner of Countrey is that Ailgna, where you say you haue trauailed so much?

Ailgna, a
goodly coun-
try.

Philo. A pleasant and famous Iland, immured about wth the Sea, as it were with a wall, wherein

wherein the aire is temperat, the ground fertile, the earth aboundyng with all thinges, either necessarie for men, or needfull for beast.

Spud. What kinde of people are they that inhabite that Countrey?

Philo. A strong kinde of people, audacious, bolde, puissant, and heroicall, of great magnanimitie, valiauncie and prowes, of an incomparable feature, of an excellent complexion, and in all humanitie, inferiour to none vnder the Sunne.

The people
of Ailgna.

Spud. This people whom God hath thus blessed, must needs bee a very Godly people, either els they be meere ingrate, to God the author of all grace, and of these their blessings especially?

Philo. It grieueth me to remember their liues, or to make mention of their waies: for notwithstanding that the Lorde hath blessed that Land, with the knowledge of his truth aboue all other Landes in the Worlde: yet is there not a people more corrupt, wicked, or peruerse, liuyng vpon the face of the earth.

The liues of
the people of
Ailgna.

Spud. Fro whence spring al these euils in man? for we see euery one is inclined to sin naturally, and there is no flesh which liueth, and sinneth not?

Philo. All wickednesse, mischeefe, and sinne, (doubt you not brother Spud.) springeth fro our auncient enemye the Deuill, the inveterate corruption of our nature, and the intestine malice of our owne harts, as from the causes and originals of all vncleannes, & impurity what soeuer. But we are now new creatures, and adoptiue children

From whence
all euilles
spring in man

B. v.

created

The originall of sinne.

We ought to
haue no deal-
ing with the
workes of
the flesh.

The daie of
Dome not
regarded.

Euery man
must answere
for himselfe.

The Anotamie

created in Christ Iesus to do good works, which God hath prepared for vs to walke in, & therefore ought we to haue no fellowship with the works of darkenesse, but to put on the armour of light, to walke in newnesse of life, & to worke our saluatiō in feare and trembling: as the Apostle saith. And our saviour Christ biddeth vs so to worke, as our workes may glorifie our heauenly Father. But (alas) the contrarie is most true, for there is no sinne, which was euer broached in any age, that flourisheth not now. And therefore the fearefull day of the Lord cannot be farre off: at which day, all the worlde shall stand in flashing fire, and then shall Christ our Saviour come marching in the Cloudes of heauen, with this dreadful Taratantara sounding in eche mans eare: *Arise you dead, and come to iudgement*, and then shal the Lord reward euery man after his owne works. But how little this day is feared, how finally perpended, and how slenderly regarded in Ailgna, to consider, it greeneeth me to the very heart, and there is almost no life in me.

Spud. It is but a folly to greene at them, who sorowe not for themselues. Let them sinke in their owne sinne: liue wel your selfe and you shal not answere for them, nor they for you. Is it not written? *Vnusquisque portabit suum onus. E- uery one shal beare his owne burthen. Anima quæ pecauerit, ipsa morietur, the soule that sinneth shal dye.* Therefore, surcease to sorow or greene any more for them: for by al probable cōiectures,

they

they are such, as the Lorde hath cast of into a preiudicate opinion, and preordinate to destruction, that his power, his glorie, and Justice, may appeare to all the worlde.

Philo. Oh brother, there is no Christian man, in whose harte shineth scintillula vlla pietatis, any sparke of God his grace, who will not greeue seeing his brethren and sisters in the Lord, members of the same body, coheypres of the same kingdom, and purchased with one and the same inestimable price of Christ his blood, runne desperately headlong into the gulph of destruction and Laberinth of perdition. If the least or meanest member of thy whole body, be hurt, wounded, carictrized or brused, doeth not the heart, and every member of the body, feelee the anguish and payne of the greeued parte, seeking and endeououring by al meanes possible (every one in his office and calling) to repaire the same, and neuer ioying, vntill it be restored againe to his former integritie and perfection: Which thing in the balance of Christian charitie, considerably weighed, moueth me, and ought to moue any good Christian man to mourne for their defection, assaying by al meanes possible to reduce & to bring them home againe, that their saules may be saued in the day of the Lorde. And the Apostle commaundeth vs, to the vttermost of our power (vt finius alter alterius emolamento) that we be an ayde and help one to another. And that we do good to al men, dum tempus habemus, whilest we haue time. To weepe

The mutuall
harmony of
one member
with another

The Authors intent.

The Anotamie

No mā borne
for himselfe.

weepe with them that weepe, to mourne with them that mourne, and to be of like affection one towards another. And common reason aduertiseth vs, that we are not borne for our selues onely: for *Ortus nostri partem patria, partem amici, partem parentes vendicant.* Our Countrey challengeth a parte of our birth, our brethren and friends require an other parte, and our parents (& that *optimo iure*) doe vendicate a third part. Therefore, I wil assay to do the good (if I can) by discouering their abuses, & laying open their inonimities, that they seeing the greeuousnesse of their maladies, and danger of their diseaes, may in time seeke to the true Physicion, & expert Chirurgion of their soules Christ Iesus, of whō only cometh al health & grace, & so eternally be saued.

Spud. Seing that so many and so heinous inonimities doe raigne and rage in Ailgna, as your wordes doe import, and which mooue you to such intestine sorrowe, and grieve of mind: I pray you describe vnto me more particularly some of those Capitall abuses, and horrible crimes, which are there frequented, and which dishonour the Patientie of God most, as you suppose?

A PARTICVLAR DESCRIPTION
of pride, the principall abuse in *Ailgna*,
and how many fold it is.

PHILOPONVS.

YOU doe wel to request me, to discipher forth,
part, of those great Abuses (and Cardinall
Vices)

Cities) bled in Ailgna, for no man (in any Catalogue, how prolix soeuer) is able to comprehend the some of al Abuses there in practise. And wher as you would haue me, to speake of those capitall and cheef Abuses, whiche both are deadly in their owne nature, and which offende the maiestie of God most (as I suppose): We thinke you hercin shake hands, with the sworne enemies of GOD the Papistes, who saie, there are twoo kindes of sinns, the one Veniall, the other lethall or deadly. But you must vnderstande, that there is not the least sin, his committed, either in thought, word, or deed, (yea, Vx vniuersa iustitia nostra, si remota misericordia iudicetur. *Wo be to all our righteousnesse, if mercie put awaie, it should be iudged:*) but it is damnable, Dempta misericordia Dei, *If the mercy of God be taken away.* And again, there is no sinne so lethall, nor yet any effence so grievous, which the grace and mercie of God is not able to countcruaile withal, and if it be his good pleasure, to blot it out for euer. So that you see now, there is no sinne so Veniall, but if the mercie of God, be not stretched forth, it is damnable: nor yet any sin so mortall, which by the grace and mercie of God, may not be done away. And therefore, as wee are not to presume of the one, so are we not to despaire of the other. But to returne againe to the satisfiing of your request. The greatest Abuse, which in my iudgement, both offēdeth God most, & is there not a little aduanced, is, the execrable sinne of Pride, and expresse in Apparel, which

The number
of Abuses in
Ailgna infinit

All sinne in it
owne nature
is mortall.

The greatest
Abuse which
offēdeth God
most, is pride.

Pride, the roote of all vices.

The Anatomie

whiche is there so stinckynge ripe, as the filthie frutes, and lothsome dregges thereof, haue long since presented themselves, before the Throne of the Maiestic of God, calling and cryng for vengeance daye and night incessantly.

Spud. Therefore haue you inteded to speake of Pride the first of all, giuing it the first place in your tractation: Because it is euill in it self and y^e efficient cause of euill, or for some other purpose?

Pride the beginning of all euils.

Philo. For no other cause, but for that I thinke it, not onely euill and damnable in it owne Nature, but also the very efficient cause of al euilles. And therefore the wise man was bold to call it, *Initium omnium malorum*, *The beginnyng and*

Eccle. 10.

wellspring of all euilles. For, as from the roote all naturall thynges dooe growe, and take their beginning: So from the cursed root of pestiferous Pride, dooe all euilles sprout, and thereof, are ingenerate. Therefore, maie Pride be called not improperly, *Matercula & Origo omnium viti-orum*, *The Mother and Nurse of all mischief*.

What is it but pride dares attempt it;

For, what facte so hainous, what crime so flagitious, what deede so perillous, what attempte so v^et^erous, what enterprize so pernicious, or what thyng so offensiue to God, or hurtfull to man, is there, in all the world, whiche man (of himself a very Sathanas) will not willingly attempt, to maintaine his Pride withal: Whereof euerie daies successe ministreth prooffe sufficient.

Spud. How manifolde is this sinne of Pride, whereby the glorie of GOD is defaced, and his Maiesty

Praiettie so greuously offendeth:

Philo. Pride is tripartite, namely, the Pride of the harte, the Pride of the mouth, and the Pride of apparell, the last whereof (vntlesse I bee deceiued) offendeth God more then the other twoo. For, as the Pride of the harte, and of the mouth, are not opposit to the eye, nor visible to the sight, and therefore can not intice others to vanitie and sin (notwithstanding they be greuous sinnes in the sight of God) so the Pride of apparell, obiecte to the sight, as an exemplarie of euill, induceth the whole man to wickednesse and sinne.

Spud. Howe is the Pride of the harte committed?

philo. Pride of the harte is perpetrate, when as a man listyng hymself on high, thinketh of hymself, aboue that whiche he is: dreampyng a perfection of hymself, when he is nothyng lesse: and in respecte of hymself, condemneth, vilesfeth and reprocheth all others, thinkyng none comparable to hymself, whose righteou-
 nesse, notwithstanding, is like to the polluted
 clothe, of a menstruous woman. Therefore, the Pride of the harte, maye bee saied, to bee a rebellious elation, or listyng vpp of the mynde, against the Law of GOD, attributyng and ascrib-
 yng that vnto hymself, whiche is proper to GOD onely. And although it bee the Lord, Qui operatur in nobis et velle, & posse, who woorketh in vs, bothe the will and power to doe good: Ne gloriaretur omnis caro, Least any flesh
 should

Isaias. 56.

What pride
of the hart is,

should boast of his owne power and strength, yet
 PHILAVTIA proude, with his Cousin german Philautia, which
 is Self-loue, perswadeth him, that he hath need
 of no mans help but his owne: That he stādeth by
 his owne proper strength & power, and by no mā
 else, and that he is al in al, yea, so perfect and good
 as no more can bee required or exacted of him.

Spud. Howe is the Pride of wordes, or Pride
 of the mouth committed?

How pride of
 wordes, or of
 the mouth is
 committed.

Philo. Pride of the mouth, or of wordes, is,
 when wee boast, bragge, or glorie, either of our
 selues, our Kinned, Consanguinitie, Birth, Pa-
 rentage, and such like: or when wee extoll our
 selues in respect of vertue, sanctimonie of life,
 sinceritie of godlinesse, and the like, which either
 is in vs, or which we pretend to be in vs. In this
 kinde of Pride (as in the other) almost every one
 offendeth: for shall you not haue all (in a maner)
 boast and vaunt themselves of their auncestors,
 and progenitors? Saying and cryng apertore
 with open mouth: I am a Gentleman, I am wor-
 shipful, I am honourable, I am Noble, and I can
 not tell what: By father was this, my father was
 that: I am come of this house, and I am come of
 that: I was bozne of this race, and I was bozne of
 that, I am sprung of this stocke, and I of that:
 Whereas, Dame Nature bringeth vs al into the
 worlde, after one sorte, and receiueth all againe,
 into the wombe of our mother (the bowells of the
 earth) al in one and the same order & maner, with-
 out any difference or diuersitie at all, whereof
 more

Vainglorious
 ostentation
 of birthes, &
 parentage &c.

more here after shalbe spoken.

Spud. How is Pride of Apparell committed?

Philo. By wearyng of Apparell more gorge-
ous, sumptuous, and precious the our state, calling,
or condition of life requireth, wherby, we are pul-
sed by into Pride, and inforced to thinke of our
selues, more then we ought, beyng but vile earth
and miserable sinners. And this sin of Apparell
(as I haue saied before) hurteth more then the o-
ther two, for the sinne of the harte, hurteth none,
but the Author, in whom it breedeth, so long as it
bursteth not forth into exteriour action: And the
Pride of the mouth (whiche consisteth, as I haue
saied, in ostenting and bragging of some singuler
vertue, either in hym self, or some other of his kin-
red, & which he arrogateth to himself (as it were
by Hereditarie possession, or lineall dissent from
his progenitors) though it be meere vnpodlie in
it owne nature, yet is it not permanent (for Ver-
ba cito anolant, et euanescent in aerem. words
soone fly away and vanish into the aire, not leauing
any print or character behind them to offend the
eyes.) But this sin of excelle in Apparell rema-
neth as an exāplz of euill before our eyes, and is a
prouocatiue to sin, as experience dayly proueth.

How pride of
Apparell, is
perpetrate &
committed.

How pride of
Apparell, is
perpetrate &
committed.

Spud. Would you not haue men to obserue a
decencie, a comelinesse, and a decorum in their
suall Attire? Doeth not the worde of God com-
maund al thinges to be done decenter, & secun-
dū ordinē ciuile: decently, & after a ciuile manner?

A decorum
to be obser-
ued.

Philo. Yea truly. I would wishe, that a decen-

C. i.

cic,

Our apparell
rather defor
meth, then a
dorneth vs.

Circes cuppes
and Medeas
portes haue
made Englad
drunken with
Pride.

No countrey
so drunken
with pride as
Ailgna.

cie, a comely order, and as you saie, a decorum
were obserued, as well in Attire, as in all thinges
els: But, would God the contrary were not truer:
For do not y most of our nouell Inuentions, and
newfangled fashions, rather deforme vs, then a-
dorne vs: disguise vs, then becom vs: Making vs
rather to resemble sauage Beasts, & stearne Mo-
sters, then continent, sober and chaste Christians:

Spud. Hath this contagious infectiō, of Pride
in Apparell, infected and poysoned any other
countries besides Ailgna, suppose you?

Philo. No doubt, but this poison of Pride hath
shed forth his influence, and poured forth his stin-
king dregges ouer al the face of the earth, but yet
I am sure, there is not any people vnder the Zo-
diacke of heauē, how clownish, rurall, or brutish
soeuer, so poysoned with this Arnecke of Pride,
or that hath drunke so deepe of this impotionate
cup, as Ailgna hath, with grief of conscience I
speake it, with sorowe I see it, and with teares I
lament it.

Spud. But I haue heard them saye, that other
Nations passe thē, for exquisite brauerie in Ap-
parell: as, the Italians, the Athenians, the Spani-
ardes, the Caldeans, Heluetians, Zuitzers, Ve-
nitians Muscouians, and such like: Now, whe-
ther this be true or not, I greatly desire to know.

Philo. This is but a visour, or cloke, to couer
their owne shame withall: onely spoken, not pro-
ued: forged in the deceitfull mine of their owne
braines: for (if credite maie be giuen to auncient
writers,)

writers, the Egyptians are saied, neuer to haue changed their fashion, or altered the forme of their first Attire, from the beginnyng to this date: As Iacobus Stuperius, lib, de diuersis nostræ ætatis habitibus. Pag. 16. affirmeth. The Grecians are saied, to vse but one kinde of Apparell without any chaunge: that is to wit, a long gowne, reaching vnto the ground. The Germanes, are thought to be so precise, in obseruing one vniform fashio in apparell, as they haue neuer receeued from their first originall: as the said Stuperius saith, in these words: Non enim mores leuiter mutare vetustos, Germanus vnquam cōsueuit incola: which in English verse is thus much in effect,

*The Germane people neuer vse,
lightly to chop and chaunge:*

*Their customes old, or els Attire,
wherein abroad they range.*

The Muscouians, Athenians, Italians, Brastians, Affricanes, Asians, Cantabrians, Hungarians, Ethiopians, or els what nations soeuer, vnder the Sunne, are so farre behinde the people of Ailgna, in exquisitenesse of Apparell, as in effect, they esteeme it little or nothing at all, so it repell the cold, and couer their shame: yea, some of them are so finally addicted thereto, that setting apart all honestie and shame, they goe cleane naked. Other some meanely apparelled, some in Beastes Skins, some in haire, and what euer they can get, some in one thing, some in an other, nothyng regarding either hosen, shoes, bandes, ruffes, shir-

No people so
curious in
newe fangles
as they of Ailgna.

Other Coun-
tries not to be
blamed, tho
they goe in
Silks, Veluets
and why.

tes, or any thing els. And the ciuilest nations that
are, be so farre estraunged from the Pride of Ap-
parell, that they esteeme hym as brauely attired,
that is clothed in our Carzies, Frizes, Rugges,
and other kindes of clothe, as we doe hym that is
clad all ouer in silkes, Veluets, Satens, Damas-
kes, Grograins, Tassaties, and such like. So
that hereby you see, that they speake vutruely that
saie, that other nations excede them in brauerie
of apparell. For it is manifest that all other nati-
ons vnder the Sunne, how straunge, how newe,
how fine, or how comely soeuer they thinke their
fashions to be, when thei be compared with the di-
uerse fashions, and sondrie formes of apparell in
Ailgna, are most vnhandsome, brutishe, and mon-
strous. And hereby it appeareth, that no people in
the world, are so curious in new fangles, as they
of Ailgna bee. But graunte it were so, and admit
that others excelled them, (whiche is false) shall
wee doe euill, because they doe so: shall their wis-
kednesse excuse vs of sinne, if we commit the like
and worse? Shall not the soule that sinneth dye?
Wherefore let vs not sinne in presumption, with
the multitude, because they doe so, least we be pla-
gued with them, because wee doe the like. More-
ouer, those countries are riche and welthie of the
selues, aboundyng with all kinde of precious or-
namentes, and riche attire, as Silkes, Veluets,
Satens, Damas kes, Sarcenet, Taffeta, Châlet
and the like (for all these are made in those forain
countreies) and therefore if they weare them, they
are

are not to bee blamed, as not haupng any other kinde of clothyng, to couer themselves withall. Other Countreys esteeme not so much of silkes, veluets, as we do So if wee would content our selues with suche kind of attire, as our owne countrey doeth affoord vs, it were somewhat tollerable. But wee are so surprisid in Pride, that if it come not fro beyond the seas, it is not worthe a strawe. And thus wee impouerishe our selues, in buiynge their trisyng marchandizes, moze pleasant then necessary, and turiche them, who laugh at vs in their sleeues, to see our greate follie in affectyng of trifles, and parting with good Marchandizes for them. And how little they esteeme of Silkes, Veluets, Satens, Damas kes, and suche like, we maie easely see, in that they sell them to vs for our Wolles, Frizes, Rugges, Carzies, and the like, whiche they would neuer doe, if they esteemed of them as much as we doe. So that you see they are forced of necessitie, to weare suche riche attire, wanting other thynges (whereof wee haue store) to inuelt theselues withal. But who seeth not (except wilfullie blinde) that no necessitie compelleth vs to weare the, haupng abundance of other thinges to attire our selues with, both hadsoner, warmer, & comlier the they in euery respect: but for fetched and deare bought, is good for ladies they saie.

Spud. Doe you thinke it not permitted to any, haupng store of other necessarie clothyng, to weare Silkes, Veluettes, Cassaties, and o^r for suche riche attire, of what calling soeuer they be?

Philo. I doubt not, but it is lawfull for the no-

Sumptuous Attire.

The Anatomie

Euery man
maie weare
apparell ac-
cording to
his calling.

The nobilitie
maie weare
gorgeous at-
tire, and why

Magistrates
maie weare
sumptuous
attire, & why.

Not lawfull
for priuate
s. b. s. to
weare sum-
ptuous attyre.

hilitie the gentrie, and the Magisterie, to weare
riche attyre, euery one in their calling. The nobi-
lity & gentrie to innoble, garnish, & set forth their
birthes, dignities, & estates. The Magisterie to
dignifie their callings, & to demonstrate the ex-
cellencie, the maiestie, and worthinesse of their of-
fices, and functions, thereby to strike a terreur
and feare into the hartes of the people, to offed a-
gainst their office, and authority: but yet would I
wish, that what so is superfluous or ouermuch, ei-
ther in the one, or in the other, should bee distribu-
ted, and erogate, to the helpe and subuention of
the poore members of Christ Iesus, of whom an
infinite number daely perishe, through want of
necessarie refection, and due sustentation to their
bodies. And as for priuate subiectes, it is not at
any hande lawfull, that they should weare silkes,
Veluets, Satens: Damasces, golde, siluer, and
what they list (though they be neuer so able to
maintaine it) except they beyng in some kinde of
office in y^e cōmon wealth, doe vse it for the digni-
fying and innobling of the same. Or at the com-
maundment of their superintendent, or Archy-
mate, for some speciall consideration, or purpose.
But now there is suche a confuse mingling mangle
of apparell in Ailgna, and suche preposterous ex-
celle thereof, as euery one is permitted to flaunt
it out, in what apparell he lusteth hymself, or can
get by any kinde of meanes. So that it is very
harde to know, who is noble, who is worshipfull,
who is a Gentleman who is not: for you shal haue
those,

those, which are neither of the nobilitie, gentilitie, nor yeomanrie, no, nor yet any Magistrate or officer in the common wealth, go daieley in silkes, Veluettes, Satens, Damaskes, Cassaties, and suche like: notwithstanding, that they be bothe base by birthe, meane by estate, and seruile by calling. And this I compte a greate confusion, and a generall disorder in a christian comon wealth.

Hard to know
a Gentleman
fro an other
by apparell.

Spud. If it bee not lawfull for euery one, to weare, Silkes, Veluetts, Satens, Damaskes, Cassaties, gold, siluer, precious stones, and what not, wherfore did the Lorde make and ordain the?

Philos. I denie not, but they maie bee woyn of them, who want other thinges to clothe the with all, or of the nobilitie, gentilitie, or magisterie, for the causes abouesaied, but not of euery proude Thraso indifferently, that hath store of other attire inough. And yet did not the Lorde ordaine these riche ornaments, and gorgeous vestmentes to be woyn of all men, or of any, so muche as to splendish, beautifie, and set forth, the Maiestie & glorie of this his earthly kyngdome: for, as cloth of gold, Arasc, Tapestric, and suche other riche ornamentes, pendices, and hanginges in a house of estate, serue not onely to manual uses and seruile occupations, but also to decoze, to beautifie, and become the house, and to shewe the riche estate and glorie of the owner: so these riche ornamentes, and sumptuous vestments, of the earthly territorie of this worlde, doe not onely serue to be woyn of them, to whom it doeth appertaine (as

Wherfore the
Lorde maide
riche ornaments,

Whereto rich
ornamentes
doe serue.

before (but also to shewe forth, the power: wealth, dignitie, riches, and glorie of th. lord, the author of all thinges. And herein the Providence, and mercie of God appereth most plainly, for where there is store of other clothyng, there hath he giue lesse store of Silkes, Veluets, Satens, Damaskes, and such like: and where there is plentie of them, there is no clothyng els, almost, and thus the lord hath dealt, for that euery countrey should be content with their owne kind of attire: except necessitie inforce the contrarie, for then wee are to vse our libertie in the feare of God.

Spud. I pray you let me intreat you, to shewe me wherfore our apparel was giuen vs, and by who?

Philo. Your request is bothe diffuse and intricate, and more then my weak and infirme knowledge is able to performe: yet, least I might bee adiudged vnwilling to doe good, I will assure to doe the best that I can.

Whē, where,
and for what
cause our ap-
parell was ge-
uen vs.

Whē the lord our God, a spirituall, intellectuall vnderstandyng substance, incomprehensible immensurable, and inaccessible, had by his word, and heaueonly wisdom Christ Iesus, created and made the world, and all things therein contained, the first daie he created mā, after his owne similitude and likenesse, in innocencie, holinesse, righteousnesse, and all kind of perfection: And placyng hym in Paradise terrestriall, commaunded him to till and manure the same. Then the deuill, an old maligner of mankind, who before was an Angel in heauen, and through the sin
of

of Pride, in arrogating to him selfe, the seate and throne of Gods maiestie, cast downe into the lake of Hell, enuying mans glorious estate, which he then had lost, came vnto man in Paradise, and inticed hym (oh torteous Serpent) to eate of the forbidden fruite, whereof the Lorde God had forbidden hym to taste, on paine of his life: notwithstanding Adam condescending to the perswasions of his wife, or rather of the Serpent, hauing buzzed his venemous suggestions into their eares, tooke of the Apple, and did eate, contrarie to the expresse commaundement of his God. This doen, their eyes were opened, they sawe their nakednesse, & were not a little ashamed (and yet before sinne was committed, thei being both naked, were not ashamed, but sinne once committed, thei became vncleane, filthy, lothsome, and deformed) and sewed them garmentes of Figge leaues together, to couer their shame withall. Then the Lord pitying their miserie, and loathing their deformitie, gaue them peltes, felles & skins of beastes, to make the garmentes withal, to the end that their shamefull partes might lesse appeare: Yet some are so brasen faced, and so impudent, that to make the deuill and his members sport, will not sticke to make open shewe of those partes, which God commandeth to bee couered, Nature willetch to be hid, and honestie is ashamed once to behold, or looke vpon.

The fall of man by the malice of the deuill.

Impudent beastes that shewe their priuities.

Spud. I gather by your wordes thre speciall pointes. First, that sinne was the cause why our apparell

apparell was giuen vs. Secondly, that God is the authour, and giuer thereof. Thirdly, that it was giuen vs to couer our shame withall, and not to feede the insatiabable desires of mens wanton and luxurious eyes.

Wherefore
our apparell
was giuen vs.

Philo. Your collection is very true. Then sayng that our apparell was giuen vs of God to couer our shame, to keepe our bodies from cold, and to be as prickes in our eyes, to put vs in mind of our miseries, frailties, imperfections and sin, of our backslidyng from the commaundementes of God and obedience of the highest, and to excite vs the rather to contrition, and compunction of the spirite, to bewaile our miserie, and to craue mercie at the mercifull handes of God, let vs bee thankfull to God for them, be sorry for our sinnes, (which were the causes thereof) and vse them to the glorie of our God, and the benefite of our bodies & soules, against the great daie of the Lorde appeare. But (alas) these good creatures, whiche the Lorde our God, gaue vs for the respectes before rehearsed, we haue so peruerterd, as now they serue in steade of the deuilles nettes, to intangle pooze soules in: for euery one nowe adaites (almost) deck and patnt their Sepulchres (their bodies I meane) with all kinde of brauerie, what soeuer can bee deuised, to delight the eyes of the vnchast beholders, whereby God is dishonored, offence ministred, & muche sinne daely committed, as in further discourse shall plainly appeare.

Mens bodies
liuyng sepulchres.

Spud. Did the Lorde clothe our first parents

in

in leather, as not hauing any thng more precious to attire them withall, or for that, it might be a permanent rule, or paterne vnto vs (his posteritie) for euer, whereafter we are of force to make all our garmentes, so as it is not now lawfull to go in riche attire, without offeoyng his maiestie?

Philo. Although the lordē did not clothe them so meanelly, for that he had nothng els, more precious to attire them withall (for Domini est terra, & plenitudo eius, *the earth is the Lordes, and the fulnesse thereof*, saith the Lordē by his Psalmist: and by his Prophet, Gold is mine, siluer is mine, & all the riches of the world is my own) yet no doubt, but he would that this their meane and base attire, should be as a rule, or pedagogie vnto vs, to teach vs that we ought rather to walk meanelly, and simplie, then gorgiouslie, or pōpouslie: rather seruyng present necessitie, then regarding the wāton appetites of our lasciuious mindes: notwithstanding, I suppose not, that his beauenlie Maestie would, that those garmentes of leather, should stande as a rule or patterne of necessitie vnto vs, whereafter we should be bounde to shape all our apparell for euer, or els greenously to offende: but yet by this, wee maie see, his blessed will is, that we should rather goe an ace beneath our degree, then a iot aboue. And that any simple couering pleaseeth the Godly, so that it repell the colde, and couer the shame, it is more then manifest, as well by the legendes of prophane Hystoryographers, Cronologers, and o-

In our apparell we ought rather too bey necessitie, then to feede vanity.

ther

No conscience reposed in App. The Anotomie

Adam his
meane kinde
of attire was
a signe of me-
diocritie vn-
to vs in our
apparell.

ther Writers, as also by the censures, examples
and liues of all Godly, since the beginning of the
worlde: And if the Lorde would not, that the at-
tire of Adam, should haue bene a signe, or paterne
of mediocritie vnto vs, he both in mercie would,
and in his mightie power could haue inuestred
them in silkes, Veluets, Satens, Grograines,
Golde, Siluer, and what not. But the Lord our
God foresawe, that if he had clothed man, in rich
and gorgious attire (such is our procliuities to
sinne) he would haue bene proude thereof, as wee
see it is come to passe at this day (God amend it)
and thereby purchase to himselfe, his bodie and
soule, eternall damnation.

No religion
reposed in
apparell.

Spud. Then it seemeth a thing materiall, and
of great importance, that wee resemble our first
parents in austeritie of apparell and simplicitie
of attire, so much as may be possible, doth it not?

Philo. I put no religion in going, or not go-
ing in the like simple attire of our parents Adam
and Eua, (as the Sorbonicall Papistes doe, pla-
cypng all their religion in heathen garmentes,
and Romish ragges) so that we obserue a meane,
and exceede not in pride. But notwithstanding, if
we approached a little nerer them, in godly simpli-
citie and Christian sobrietie, both of apparell and
maner of liuing, we should not onely please God
a greate deale the more, and enriche our Coun-
trei, but also auoyde many scandalles and offen-
ces, which growe dayly by our excessive riot, and
riotous excess in apparell. For doth not the ap-
parell

parell stirre by the hearte to pride: doeth it not
 intice others to sinne: and doeth not sinne pur-
 chase hell the guerdon of pride.

The fruite of
 Pride.

Spud. But they say, they please God, rather
 then offend him in wearing this gorgeous attire,
 for thereby the glozy of his workmanship in them
 doeth appeare. Besides that, it maketh a man to
 be accepted, & esteemed of in euery place: where-
 as other wise, they should be nothing lesse.

Philo. To thinke that the Lord our God is de-
 lighted in the splendent shewe of outward appa-
 rell, or that it setteth forth the glorie of his crea-
 tures, and the maiestie of his kingdome, I sup-
 pose there is no man (at least no perfect christian
 man) so bewitched or assotted. For that were as
 much, as to say, that stinking pride, and filthie
 sinne, tended to the glozy of God, so that the more
 we sinne, the more we increase his praise and glo-
 rie. But the Lord our God is so farre from de-
 lighting in sinne, that he adiudgeth them to eter-
 nall death and damnation, that commit the same.
 Then who is he that will take pleasure in vaine
 apparell, which if it be woine but a while, will fall
 to ragges, and if it be not woine, will soone rot,
 or els be eaten with mothes. His wayes are not
 our wayes, his iudgements, nor our iudgements, as
 he saith by his Prophet: and whereas they hold,
 that apparell setteth forth the glorie of his Maie-
 iestie in his creatures, making them to appeare
 fairer, then other wise they would of themselves,
 it is blasphemously spoken, and much derogate-
 teth,

The Lord ac-
 cepteth no
 man after his
 apparell.

No attire can
 make the crea-
 ture of God
 seeme fairer.

teth, from the excellencie and gloyp of his name.
 For saith not God by his Prophet Moises, that
 after he had made al creatures, he beheld them al,
 and behold they were (and especially man, the ex-
 cellentest of all other his creatures, who he made
 after his owne similitude & likenesse) exceeding
 good. And were all creatures good and perfect;
 and onely man not perfect nor saye enough. If
 these their speeches were true (which in the ful-
 nesse of their blasphemie they shaine not to speak)
 then might wee easely conuince the Lord of un-
 trueth, who in his sacred worde teacheth vs, that
 man is y^e perfectest Creature, and the fairest of al
 all others that euer he made (excepting the hea-
 venly Spirits, and Angelicall creatures) as be-
 fore. O man who art thou, that reasonest with thy
 Creator: shall the clay say vnto the Potter, why
 hast thou made me thus? Or can the claye make
 hymselfe better fauoured then the Potter, who
 gaue him his first shampe and proportion: Shall
 wee thinke that stinking Wyde can make the
 workmanship of the Lord to seeme fairer? Then
 why did not the Lorde clothe vs so at the first: or
 at least, why gaue he not commandement in his
 wil and testament, which he sealed with the piece
 of the blood of his Sonne, to clothe our selues in
 riche and gorgeous apparel, to set forth his gloyp
 the more? But away with these sauage dogs and
 bellish haggies, who are of this opinion, that enu-
 sed wyde glorifieth God, & setteth forth or beau-
 tifieth his workmanship in his creatures. In

Euery one is
 to content
 hym self with
 his creation
 and to praise
 God for it,

happie is it, for me to expostulate with them, for
doubtlesse none holdeth this, but such miscreants
(or deuilles incarnate) as the Lorde hath cast of
into a reprobate sence, whom I beseech the Lorde
in the bowelles of his mercie, either speedely to
conuert that they perish not, or els confound, that
they hurt not, that peace may bee vpon Israel.
Thus hauing sufficiently (I trust) refuted their
falle suppositions, I leaue them to the Lorde, be-
seeching them (as they tender their owne sal-
uation *linguas compescere digitis*) to stoppe
their sacrilegious mouthes with their fingers, and
not to spitte against heaued, or kicke against the
pycke as they doe, any longer. For the Lorde our
God is a consuming fire, and vpon obstinate sin-
ners shall rayne downe fire and brimstone, and
consume them in his wrath. This is their portion
acquired by sinne.

Spud. But what say you to the other brannche
of their conclusion, namely, that apparell maketh
them to be accepted, & well taken in euery place?

Philo. Amongest the wicked, and ignoraunte
Pezantes, I must needs confesse, they are the
more esteemed, in respect of their apparell. But
nothing at all the more, but rather the lesse. I a-
mongest the godly wise. So farre of will at will
men be, from accepting of any for his gase appa-
rell onely, that (be he neuer so gallantly habited,
or curiously plumed in the deceiptful feathers of
Hirae) they will rather contemne hym as a greater
deale the more, taking hym to be a man, puffed
up

The Lorde
our God is a
consuming
fire, to de-
stroye all im-
penitent sin-
ners. *hanc tota
exterior
pompe
illatque*

The wise will
not accept of
any, after ap-
parell.

up with pryde and bayne glozr, a thing both odious before mē, and detestable before God. And se-
 yng it can not stande with the rule of God his iu-
 stice, to accept, or not to accept of any man after
 his apparel, or any other externe shewe of deceit-
 full vanitie, it is manifest, that man doyng the
 contrary, is a Iudas to the trueth; a Traytor to
 Iustice, and an enemy to the Lorde: wherefore
 far be that from al good Christians. And if those
 that goe richly clothed should be esteemed the ra-
 ther for their riche apparell, then a contrario
 must those that goe in meane, and base attire, bee
 the more contemned, and despised for their pouer-
 tie. And then should Christ Iesus our great Am-
 bassadour from the King of heauen, be contem-
 ned: for he came in poore and meane aray: but
 Christ Iesus is blessed in his poore ragges, and
 all others are contemned in their riche and preci-
 ous attire. Under a simple coate, many tymes li-
 eth his great wisdomē and knowledge: and con-
 trarily vnder haue attire sometyme is couered
 great idiocie and folly.

Spud. Wherefore would you haue men accep-
 ted, if not for Apparell?

Philo. If any be so foolish to imagine, that he
 shall be worshipped, reuerenced, or accepted, the
 rather for his apparell, he is not so wise, as I pray
 God make me. For surely for my part, I will ra-
 ther worshipspe and accept of a poore man (in his
 toyme cloutes and ragges) hauyng the gifts and
 graine ptes of the mynde, then I will doe hym
 that

Wisdome
 not tied to
 exterior
 pompe of
 apparell.

that roppeth and flaunteth dailey and homely, in his Silkes, Veluets, Satens, Damaskes, Gold or Silver, whatsoeuer, without the indumentes of Vertue, whereto onely all reuerence is due. And therefore as any man is indred, or not indred with vertue, and true godlinesse, so will I reuerence, or not reuerence, accept, or not accept of hym: Wherefore if any gape after reuerence, worshippe, or acceptation, let them thirst after vertue, as namely, wisdom, knowledge, discretion, modestie, sobrietie, affabilitie, gentlenesse, and such like, then can they be without reuerence, or acceptation, no more then the Sunne can bee without light, the Fire without the heate, or the Water without his naturall moysture.

All reuerence
dueto vertue
and not to
rich attire.

Spud. The I gather you would haue me accepted for vertue and true godlinesse, would you not?

Philo. I would not onely haue men to be accepted and reuerenced for their vertue (though the chiefest reuerence is onely to bee attributed to him, whose sacred breast, is so fraught with vertue, as it may well be called, the Promptuarie or Receptorie of true wisdom and godlinesse) but also (in parte) for their birthes sake, Parentage and consanguinitie, and not onely for that, but also, in respect of their callinges, offices, and functions. whether it be in the Temporall Magistracie, or Ecclesiasticall prelaticke (so long as they gouerne Godly and well:) For the Apostle saith, that those Elders which gouerne well amongst vs, are worthe of double honor: But yet the man

Wherefore
man is to be
worshipped
and had in
euerence.

D.i.

whom

How to know a Gentleman.

The Anatomie

Gentilitie
without ver-
tue is no gen-
tilitie.

An exelent
apothegme.

The exordiū
of vertue, is
the exordium
of gentilitie
and worship,
and want of
the one, is the
decay of the
other.

whom God hath blessed with vertue & true God-
lineſſe, though he bee neither of great birthe nor
callyng, nor yet any Magistrate whatſoever, is
worthy of more reuerence and eſtimation then a-
ny of the other, without the ornaments of the
munde and giſtes of vertue aboue ſaid. For what
preuaileth it to be borne of worſhipfull progenie,
and to be deſtitute of all vertue, whiche maketh
true worſhip? What is it els, then to carie a gol-
den Sworde in a Leaden Scabbarde? Is it any
thyng els, then a golden Coffin or painted Se-
pulchre, makynge a faire ſhewe outwardly, but in-
wardly is full of all ſtinche, and lothſomenelle? I
remember once I red a certaine ſtoie of one, a
Gentleman by birthe and parentage, who great-
ly reproched, and with all diſdained an other, for
that he was come to greate authoritie onely by
vertue, beyng but a poore mans childe by birthe:
What quoth the Gentleman, art thou ſo luſty?
Thou art but a Coblers ſonne, and wilt thou cō-
pare with me, beyng a Gentleman both by birth,
and callyng? To whom the other repliyng, ſaide:
thou art no Gentleman, for thy gentilitie endeth
in thee, and I am a Gentleman, in that my gen-
tilitie beginneth in me. Meanyng, (unleſſe I bee
deceiued) that the want of vertue in him, was the
decay of his gentilitie, and his vertue was the be-
ginnyng of true gentilitie in himſelf: for vertue
therefore, not for apparell, is every one to be accep-
ted. For if we ſhould accept of men after apparell
only reſpecting nothing els, then ſhould it come
to

to passe, that we might more accept of one, bothe
meane by birth, base in vertue, seruile; by calling,
and poore in estate, more then of some by birth, no-
ble, by vertue honourable, and by calling venera-
ble. And the reason is, because euery one, ragge &
ragge, got brauer, or at leaste, as haue as those
that be bothe noble, honourable and worshipfull.

Spud. But I haue heard say, there is more ho-
linesse in some kinde of apparell, then in other:
some, which makes them so much to affect varie-
tie of fashions, I thinke.

Philo. Indeeue I suppose that the summe and
enargie of their Religion, doeth consist in appa-
rell. And to speake my conscience, I thinke there
is more or as much holinesse in the apparell, as in No holinesse
in apparell.
them, that is iust none at all. But admit that there
be holinesse in apparell (as who is so infatuate to
beleue it) then it foloweth that the holinesse pre-
tended is not in them, and so be they plaine Hy-
pocrites, to make shewe of that, which they haue
not. And if the holinesse by their attyre presaged
be in them selues, then is it not in the garments,
and why doe they then attribute that to the gar-
mentes, which is neither adherent to the one, nor
yet inherent in the other? Or if it were so, why
do they glozy of it to the world, but I leaue them
to their folly, hasting to other matters more pro-
fitable to intreate of.

Spud. But I haue heard them reason thus.
That which is good in it owne nature, can not
hurt: Apparell is good, and the good Creature of

D.ii. God,

An obiection to maintaine Pride. The Anatomie

An argument trimly contriued. God, ergo no kinde of apparell can hurt. And if there be any abuse in it, the apparell knoweth it not. Therefore take away the abuse, and let the Apparell remaine still, for so it may (say they) without any hurte at all.

Philo. These be well seasoned reasons, & sub-
stant all asseuerations in deede, but if they haue
no better arguments to leane vnto, then these,
their kingdome of Wyde will shortly fall, with-
out all hope of recouerie againe. The apparell in
it owne nature is good, and the good Creature
of God (I will not denie) and cannot hurt except
it be through our owne wickednesse abused. And
therfore wo be to them that make the good Crea-
tures of God instruments of damnation to them-
selues, by not vsing them, but abusing them. And
yet notwithstanding, it may be sayde, to hurt, or
not to hurt, as it is abused, or not abused. And
whereas they would haue the abuse of apparel (if
any be) taken away, and the apparell to remaine
still, it is impossible to supplant the one, without
the extirpation of the other also. For it is truly
sayd, *Sublata causa, tollitur effectus*: But not
sublato effectu, tollitur causa. Take away the
cause, & the effect fallerh, but not contrarily, take
away the effect, and the cause fallerh. The externe
efficient cause of Pride, is gorgeous attyre, the
effect is Pride it selfe, ingenerate by attyre: but
to begin to plucke away the effect (to wit Pride)
and not to take away the cause first (namely sum-
ptuous attyre) is as if a man intending to sup-
plant

Impossible to
take awaie
Pride, except
sumptuous
apparell be
taken awaie
also.

plant a Tree by the rootes, should begin to pull the fruite, and bzaunches onely, or to pull downe heauen, should digge in the earth, workyng altogether preposterously, and indirectly.

And the reason is, for that these twoo collateral cosins, Apparell, and Pride (the Mother and daughter of mischief) are so combinate together, and incorporate the one in the other, as the one can hardly bee diuorced from the other, without the destruction of them bothe. To the accomplishment whereof, God graunt that those wholsome lawes, sanctions, & statutes, whiche by our moste gracious and serene Princeesse (whom Iesus preserue for euer) and her noble, and renowned progenitours, haue been promulgate, & enacted heretofore, maie bee put in execution. For in my opinion, it is as impossible for a man, to weare precious apparell, and gorgious attire, and not to be proude thereof (for if he be not proude thereof, why doeth he weare suche riche attire, whereas manner is bothe better cheape, easier to bee had, as warme to the bodie, and as decent, and comely to any chaste Chyistians eye?) As it is for a man to cary fire in his bosome, and not to burne. Therefore, would God euery man might be compelled to weare apparell, accordyng to his degree, estate and condition of life: whiche if it were brought to passe, I feare leaste some who ruffle now in Silkes, Veluettes, Satens, Damaskes, Gold, Siluer, and what not, should bee glad to weare Frize coates, and glad if they might get them.

Apparell and pride combined together as mother, & daughter.

Unpossible not to bee proud of rich attire.

D. iij.

Spud.

The godly abhorre Pride.

The Iana romie

Spud. What is your opinion? Did the people of the former worlde so much esteeme of apparell, as we do at this present date, without respect had either to sexe, kind, order, degre estate, or calling?

Philo. No doubt but in all ages, they had their sinperfections, blemishes and faults, for *Hominis est errare, labi, & decipi, It is incident to man, to erre, to fall, and to be deceiued.* But notwithstanding, as the wicked haue alwaies effected, not onely pride in apparell, but also all other vices whatsoeuer, so the chaste godly, and sober Christians, haue euer eschewed this excesse of apparell hauyng a speciall regarde to weare suche attire,, as might neither offende the maiestie of God, prouoke themselves to Pride, nor yet offend their godly brethren in any respect. But (as I haue said) not onely the Godly haue detested, and hated this vaine superfluitie of apparell, in all tymes since the beginning of the worlde, but also the very Pagans, the Heathen Philosophers, who knew not God, (though otherwise, wise Sages, and great clarkes) haue contemned it, as a pestiferous euill: in so muche as they haue writ (almost) whole volumes against the same, as is to bee seen in most of their Bookes yet extant.

The Godly haue euer detested pride of apparell

The very heathen haue contemned sumptuous apparell.

Testimonies of heathen people who derided riches.

Spud. Are you able to proue that?

Philo. That I am very easily, but of an infinite number, take a taste of these fewe, Democrates beyng demaunded, wherein the beauty and comely feature of man, or woman consisted? Answered, In fewnesse of speeches well tempered together,

ther, in vertue, in integritie of life, and such like. Sophocles seeing one weare gorgious apparell, said to him, Thou foole, thy apparell is no ornament to thee, but a manifest shewe of thy follie. Socrates being asked, what was the greatest ornament in a woman? Answered, That which most sheweth her chastitie, and good demeanour of bodie and minde, and not sumptuous attire, whiche rather sheweth her adulterate life. Aristotle is so district in this point, that hee would haue men to vse meaner apparell, then are permitted them by the law. The wife of Philo^s Philosopher, being vpon a tyme demanded, why she ware not gold, siluer, and precious garments said: She thought the vertues of her house-bande, sufficient ornamentes for her. Dionisius the kyng sent the richest garments in al his wardrobe, to the noble womē of the Lacedemonians, who returned them fro whence they came, saying: They would be a greater shame to the, then honor. King Pirrus sent riche attire to the Matrones of Rome, who abhorred them, as monstrous cloutes. The conceiued opinion amongst the Grecians to this day is, that it is neither gold, nor gorgious attire ^h adorneith either mā or woman, but vertuous conditions, and such like. Diogenes, so much contemned sumptuous attire, that he chose rather to dwel in wilderness amongst brute beastes all his like long, then in the pompous Courtes of mightie Kynges one daie to be comozant, for he thought if he had the ornaments

Vertue is the
comliest or-
nament of al.

Diogenes his
austeritie.

The example of a Philosopher deriding a Kynge.
 of the mynde, that he was then faire enough, and fine enough also, not nedyng any more. A certain other Philosopher, adressed himself towards a Kynge's Court in his Philosophers attyre, that is in meane, base, and pooze aray: But so sone as the Officers espied hym, they cried awaite with that roague, what doth he so nie the kynge's Maiesties Court. The pooze Philosopher seeyng it lightn so fast, retired backe, for feare of their thunderclappes, and reparyng home, apparelled himself in riche attyre, & came againe Marching towarde the Court, he was no sooner in sight, but euery one receiued hym plausibly, and with great submission and reuerence. When he came in presence of the Kynge, and other mightie Potentates, he kneelyng doune, ceased not to kisse his garmentes. The Kynge and Nobles marueiling not a little thereat, asked hym wherefore he did so. Who answered, O noble Kynge, it is no

The example of a Philosopher deriding the pompe of a Kynge.
 maruaile, for that whiche my vertue and knowledge could not doe, my Apparell hath brought to passe. For I comming to thy gates in my Philosophers weerde, was repelled, but hauyng put vpon me this riche attyre, I was brought to thy presence with as great veneration and worshipp as could be. Wherby it is to be seene in what detestation he had the stinkyng Pride of apparell, takyng this occasion to giue the Kynge to vnderstande the inuoluntarie abuse thereof, and so to remoue the same as a pestelēt euill out of his whole dominion and kyngdome. I read of a certaine o-

ther

ther Philosopher that came before a Kyng, who at the same tyme, had invited his nobles to a feast or banquet, the Philosopher commyng in, and leaving no place to spit in (for every place was hangged with cloth of golde, cloth of siluer, Tinsell, Gase, Tapestry, and what not) came to the king and spat in his face: sayng, it is meete (O Kyng) that I spit in the foulest place. This good Philosopher (as wee maie gather) went about to withdrawe the Kyng from takyng pleasure or delight, in the vaine glistering shewe, either of apparell or any thyng els, but rather to haue consideration of his owne filthynesse, miserie, and sinne, not rising vp into Pride, and spittynge against heauen, as he did, by delightynge in proude attyre and gorgeous ornamentes. Thus we see the very Paynims, and heathen people, haue from the beginning dispised this excesse of Apparell; bothe in them selues and others, whose examples heretofore God graunt we maie followe.

Spud. But you are not able to proue that any good Christians, euer sett light by pretious attyre, but alwaies esteemed it as a speciall ornament to the whole man. As for these Heathen they were fooles, neither is it materiall what they used, or vsed not.

Philo. I am able to proue, that euen from the beginning of the worlde, the chosen and peculiar people of God, haue condemned proude apparell, as thynges (not onely) not necessarie, but also as very euilles them selues, and haue gone bothe

D.v.

meanly

The base attire of the former age.

The Anacronic

Probation,
that the for-
mer worlde
hath contem-
ned pōpous
attire.

meanely and poorly in their vsuall attire: What
saie you to our Grandfather Adam, and Eva
our Mother: Were they not clothed in Peltes &
Skinneres of Beastes: Was not this a meane
kinde of apparell thinke you? Was it not unfit-
ting to see a woman inuelted all ouer in leather:
But yet the Lord thought it precious, and sceme-
ly enough for them. What saie you to the noble
Prophet of the world Elias, did he not walke in
the solitude or wilderness of this world in a simple
plain mattellor gowne, girded to him with a gir-
dle of leather: Elizeus the Prophet, did not he in a
maner the very same. And what say you to Samu-
ell the golden mouthed Prophet, notwithstanding
that he was an Archprophet, & a chiefe seer of that
tyme, did he not walke so meanely, as Saule see-
kyng his fathers Asses, could not knowe him fro
the rest, but asked hym, where was the Seers
house: This must needes argue that he went not
richer then the cōmon sort of people in his time.

Elias.

Elizeus.

Samuell.

The children
of Israell.

Ihon Baptist.

Peter.

The children of Israell beeyng the chosen people
of God, did they not weare their Fathers Attire
fortie yerres together in the Wildernesse: Was
not Ihon the Baptist clothed with a garment of
Cammelles haire, girded with a thong of the skin
of the same, in steade of a girdle or succinctorie a-
bout his loynes: Peter the deere Apostle of our
Saviour, was not distinct from the rest of his fe-
lowe Apostles by any kinde of riche apparell,
for then the maide would not haue saied, I knowe
thee by thy tongue, but rather by thy apparell.

The

The Apostle Paule wityng to the Hebrewes
saith, that the persecuted Church, bothe in his
tyme, and before his daies were clothed, some in
Sheepes skinner, and some in Goates skinner,
some in camelles haire, some in this, and some
in that, and some in whatsoeuer they could get,
for if it would hide their shamefull partes, and
keepe them from the colde, they thought it suffi-
cient, they required no more: but to speake in one
worde for all: did not our Sauour Iesus Christ
weare the very same fashion of apparell, that his
Countray men vsed, that is, a Coate without a
seame either knit or weaued: whiche fashions the
Palestinians vse there yet to this daie, without a-
ny alteration or change, as it is thought. This
his Attire was not very handsome (one woulde
thinke) at the least it was not curious, or new fan-
gled, as ours is: For of vs that Porticall Apo-
thegme may very well be verified, nitimur in ve-
tutum semper cupimusq; negata, *we desire thin-*
ges forbid and couet thynges denied vs. We lothe
this simplicitie of Christ, and abhorring the chri-
stian pouertie and Godly mediocritie of our fore-
fathers in apparell, are neuer content except we
haue sundrie suites of apparell, one digers from
an other, so as our Breests cracke withall, our
Coffers burst, and our backs sweat with the ca-
riage therof: we must haue one suite for the fore-
noone, an other for the after noone, one for y^e daie,
an other for the night, one for the workedaie, an
other for the holsdaie, one for Sommer, an other
for

The humilitie
and pouertie
of Christ vp-
pon earth.

Superfluitie
of apparell,
with diuersity
of fashions.

for winter, one of the new fashion, an other of the old, one of this colour, an other of that, one cut, an other whole, one laced, an other without, one of gold, an other of siluer, one of Silkes & Veluets, an other of cloth, with moze difference and variety then I can expresse: God be mercifull vnto vs and hasten his Kingdome for his Electes sake.

A particular Description of Apparell in Ailgna by degrees.

S Pud. You haue bozne me in bande, of many and greuous abuses reignyng in Ailgna but nowe settynge apart these impertinent ambagies and superfluous vagaries) I praie you describe vnto me particularly, the sondrie abuses of apparell there used, running ouer by degrees, the whole state thereof, that I maie see, as it were the perfect Anatomie of that Nation in Apparell, whiche thyng I greetly desire to knowe.

Philo. Your request seemeth bothe harde and intricate. Consideryng the innumerable myriades of sondrie fashions dately inuented amongst them. But yet, least I might bee iudged vniwillyng, to shewe you what pleasure I can, I will assaie (Pro virili mea, omnibus neruulis vndique extensis) With all the might and force I can, to satisfie your desire. Wherefore to begin firste with their Hattes.

The diuersitie
of hattes in
Ailgna.

Sometymes they vse them sharpe on the crowne, pearking by like the spere, or shaft of a steple

keeple, standyng a quarter of a yerde about the
 crowne of their heades, some more, some lesse, as
 please the phantasies of their inconstant mindes.
 Other some be flat, and broad on the crowne, like
 the battlementes of a house. An other sorte haue
 rounde crownes, sometymes with one kinde of
 band, sometymes with an other, now blacke, now
 white, nowe rusled, now redde, now grene, nowe
 yellowe: now this, now that, neuer content with
 one colour or fashion, two daies to an ende. And
 thus in vanitie they spend the Lorde his treasure,
 consuming their golden yerres, and siluer daies,
 in wickednesse and sinne. And as the fashions bee
 rare and straunge, so is the stuffe whereof their
 Hattes be made diuers also: for some are of silke,
 some of Veluet, some of Cassacie, some of Sar-
 cenet, some of Wooll, & whiche is more curious,
 some of a certaine kinde of fine haire: These they
 call Beuer hattes of xx. xxx. or xl. shillinges price
 fetched from beyonde the Seas, from whence a
 greate sorte of other vanities doe come besides.
 And so common a thing it is, that euery seruyng
 man, countreiman, and other, even all indifferet-
 ly, dooe weare of these hattes. For he is of no ac-
 count, or estimation amongst men, if he haue not
 a Veluet, or Cassacie Hat, and that must be pinc-
 ked, and cummyngly carued of the beste fashion.
 And good profitable Hattes be these, for the lon-
 ger you weare them, the fewer holes they haue.
 Besides this, of late there is a new fashio of wea-
 ryng their Hattes sprung vp amongst the, which
 they

The sundrie
 things wherof
 of hattes be
 made.

The sundrie
 names of
 hattes.

Varieties of hattes.

The Anatomie

Weariſng of
hattes with-
out bandes.

Weariſng of
Feathers in
hattes.

they ſather vpon the Frenchme, namely, to weare
them without bandes, but how vnſtemely (I will
not ſaie how Allie) a faſhion that is, let the wiſe
iudge: Notwithſtanding how euer it be, if it pleaſe
them, it ſhall not diſpleaſe me. And an other ſort
(as phantaſticall as the reſt) are content with no
kinde of hat, without a greate bunche of feathers
of diuers and ſondrie colours, peakyng on top of
their heades, not vnlike (I dare not ſaie) Cockſ-
combes, but as ſternes of Pride, and enſignes of
vanity. And yet notwithſtanding theſe flutteryng
ſailles, & feathered flagges of deſſaunce to vertue
(for ſo they be) are ſo aduanced in Ailgna, & eu-
ery child hath the in his hat or cap: many get good
liuing by buyng & ſelling of the, & not a few pious
them ſelues more then fooles, in weariſng of the.

Spud. Theſe Feathers argue the lightneſſe of
their ſond imaginations, and plainly convince
them of inſtabilitie and folly, for ſure I am, han-
ſome they cannot be, therefore Badges of Pride
they muſt needes bee, whiche I thinke none will
weare but ſuche as be like themſelues. But to
pour intended diſcoulſe.

Greate Ruffes
deformed &
ill fauoured.

Philo. They haue great & monſterous Ruffes,
made either of Cambrike, Holland, Lawne, or
els of ſome other the fineſt cloth that can be got
for money, whereof ſome be a quarter of a yarde
deepe, yea ſome more, very fewe leſſe: ſo that they
ſtande a full quarter of a yarde (and more) from
their necks, hanging ouer their ſhoulder points,
in ſteade of a haile. But if Æolus with his blaſts,

or Neptune with his stormes, challice to hit vpon the crasse barke of their bused Ruffes, then they goe slip flap in the winde like ragges that flew a-broade, lying vppon their shoulders like the dishe clouse of a slut. But wat you what? The deuill, as he in the fulnesse of his malice, first inuēted these great ruffes, so hath he now found out also two great pillers to beare vp and maintaine this his kingdome of pride withal (for the deuill is kyng & prince ouer al þ children of Pride.) The one arch or piller whereby his kyngdome of great ruffes is vnderpropped, is a certaine kind of liquid matter whiche they call Starch, wherein the deuill hath willed them to washe and diue their Ruffes well, whiche beeyng dyed, will then stande stiffe & inflexible about their neckes. The other piller is a certaine deuice made of filiers crested for the purpose, whipped ouer either with gold, thred, siluer, or silke & this he calleth a supportasse or vnderpropper: This is to bee applied round about their neckes vnder the Ruffe, vpon the out side of the Bande, to beare vp the whole frame and bodie of the Ruffe, from falling & hanging doome.

Spud. This is a deuise passing all the deuices that euer I sawe or heard of. Then I perceiue the deuill not onely inuēteeth mischiefe, but also ordaineth instrumentall meanes to continue the same. These bandes are so chargeable (as I suppose) that but fewe haue of them, if they haue, they are better monied then I am?

Philo. So fewe haue of them as almost none is without

Two arches
or pillers to
vnderprope
the kingdome
of great Ruffes
withall,
videlicet supportasses, and
Starche.

Costly shirtes and bandes in Ailg. The Anatomie

Euery pesant
hath his sta-
tely Bandes
and mostrous
Ruffes, how
costly soeuer
they bee.

without them, for euery one how meane or sim-
ple soeuer they bee otherwise, will haue of them
three or foure a peece for sayling. And as though
Camricke, Holland, Laune, and the finest clothe
that may be got any where for money, were not
good enough, they haue them wrought all ouer
with silke woork, and peraduenture laced with
golde, and siluer, or other costly lace of no small
price: And whether they haue Argent to main-
taine this geare withall or nor, it is not greatly
materiall, for they will haue it by one meane or o-
ther, or els they will sell or at least mortgage their
landes, (as they haue good store) on Suters hill,
and Stangate hole, with losse of their liues at
Tiburne in a rope.

Spud. The state and condition of that Lande
must needes be miserable, and in tyme growne to
greate scarcitie and dearth, where is suche prod-
galitie, and vaine excesse of all thinges vsed.

Philo. Their Shirtes, whiche all in amanner
doe weare (for if the Nobilitie or Gentry onely
bid weare them, it were some deale more tollera-
ble) are either of Camericke, Holland, Laune,
or els of the finest cloth that maie be got. And of
these kindes of Shirtes euery one now doethe
weare alike: so as it maie be thought, our forefa-
thers haue made their Bands and Ruffes (if they
had any at all) of grosser clothe, and baser stuffe,
then the most of our Shirtes are made of nowe
a daies. And these Shirtes (sometime it happeneth)
are wrought throughout with needle worke

The Shirtes v
God in Ailgna.

of silke, and such like, and curiously stitched with open seame, and many other knackes besides, in then I can describe: In so much as I haue heard of Shirtes that haue cost some ten shillinges, some twenty, some forty, some five pound, some twenty Nobles and (which is horrible to heare) some ten pounde a peece, yea, the meanest Shirt that commonly is woyn of any, doth cost a crowne, or a noble at the least: and yet this is scarcely thought fine enough for the simplest person that is.

Spud. These be goodly Shirtes in deede, and such as will neyther chafe their tender skinned, vlcera their tender fleshe, nor yet make perforation into their little white bodies, or if they do, it will not be much to their greivances I dare be bound. Is it any maruell, si Cristas erigant & cornua attollant, if they stand vpon their Pantossles: and hoise up their sailes on high, hauing these diuinous Shirtes on their delicate bodies: but howe soeuer it is, I gather by your wordes, that this must needs be a nice, and curious people, who thus pamper their bodies in such damnable attire.

Philo. It is very true, for this their curiositie, and nicenesse in apparell (as it were) transmuteth them, and maketh them weake, tender, and infirme, not able to abide suche blustering stormes and sharpe conflictes, as many other people, bothe abroad farre from them, and in their confines like to them, do dayly sustayne. I haue heard

Nicenesse of apparell maketh the body tender.

E.L.

my

Our prede-
cessours wea-
ring meaner
apparell were
stronger then
we.

my father, with other wise Sages affirme, that in his time within the compasse of fower or five score yeares, when men went clothed in black or white Frize coates, in hosen of Buswines Carze of the same colour that the sheepe bare them (the want of making and wearing of whiche cloth, together with the excessive wearing of Silkes, Veluets, Satens, Damaskes, Taffaties, and such like, hath and doeth make many a thousand in Ailgna, to begge their bread) whereof some were streight to the thigh, other some little bigger: and when they ware Shirtes of Hemp, or Flaxe (but now these are too grosse, our tender stomackes cannot easily digest suche rough and crude meates) men were stronger, healthfuller, fatter complectioned, longer liuing, and finally, ten times harder then wee be now, and abler to beare out any discrasie, sorrowe, or paynes whatsoeuer. For be sure, this pampering of their bodies, makes them weaker, tenderer, and nicher, then otherwise they would be if they were vnto hardnesse, and more subiect to receaue any kinde of infection or maladie, and doth rather abbreuiate our dayes by many yeares, then extenuate our liues one minute of an houre.

Spud. I thinke no lesse: For howe strong men were in times past, how long they liued, and how healthfull they were, before such nicenesse, & paine pampering curiositie was inuented, wee maye reade, and many that liue at this day can testifie. But now through our fond toyes and nice inuen-
tions

tions, wee haue brought our selues into such pu-
sillanimitie, and effeminacie of condition, as we
may seeme rather nice dames, and wanton girls,
then puissant agentes, or manly men, as oure
forefathers haue bene.

Philo. Their Dublets are no lesse monstrous
then the rest: for now the fashion is, to haue them
hang downe to the middle of their theighes, or at
least to their priuie members, being so hard quil-
ted, stuffed, bombasted & sewed, as they can nei-
ther worke, nor yet well playe in them, through
the excessiue heate thereof: & therefore are forced
to weare them lose about them for the most part,
otherwise they could very hardly cyther stoupe or
decline to the grounde, so stiffe and sturdy they
stand about them. Now, what handsomnesse can
be in these Dublettes, whiche stand on their bel-
lies, like or much bigger then a mans codpeece,
(so as their bellies are thicker then all their bo-
dies beside) let wise men iudge. For my part,
handsomnesse in them, I see none, and much lesse
profite. And besides that I see no good end where
to they serue, except it be to shewe the disposition
of þe wearer, how he is inclined, namely, to glut-
tonie, gourmandice, riotte, and excesse: For what
may these great bellies signifie els, then that ey-
ther they are such, or els are affected that waye.
This is the truest significatiõ, that I could euer
deuine or presage of them. And this may euery
one iudge of them that seeth them, for certayne I
am there was neuer any kinde of apparell euer

The monste-
rous Dublets
in Ailgna.

Great bellies
dublets beco-
ken gour-
dice, glut-
tonie, and
like.

Dublets of
diuers fashions

inuented, that could more disproportion the body of man, then these Dublettes with great bellies hanging downe beneath their Pudenda, (as I haue sayd) & stuffed with foure, fīue, or sixe pound of Bombast at the least: I say nothing of what their Dubletes be made, some of Saten, Cassatīe, Silke, Grograine, Chamlet, gold, siluer, and what not? slashed, iagged, cut, carued, pincked, and laced with all kinde of costly lace of diuers and sondry colours, for if I shoulde stande vppon these particularities, rather tūne then matter would be wanting.

Spud. These be the straungest Dublets that euer I heard of, and the furthest from handsomnes in euery respect, vlesse I be deceiued.

Hosen of di-
uers and son-
dry fashions.

Philo. Then haue they Hosen, whiche as they be of diuers fashions, so are they of sundry names. Some be called Frenche hōse, some Gallie, and some Venetians. The Frenche hōse are of two diuers makinges, for the common Frenche hōse (as they list to call them) containeth length, breadth, and sidenesse sufficient, and is made very rounde. The other containeth neither length, breadth, nor sidenesse (being not past a quarter of a yarde side, whereof some be payed, cut and drawen out with costly ornaments, with Canions annexed, reaching downe beneath their knees.

French hosen
of two sortes

Gally hosen.

The Gally hosen are made very large and wide, reaching downe to their knees onely, with three or foure guardes a peece laid downe along either hōse. And the Venetia hōsen, they reach beneath
the

the knee to the gartering place of the legge, where they are tyed finely with silke poyntes, or some such like, and layde on also with rewes of lace or gardes, as the other before. And yet notwithstanding all this is not sufficient, except they be made of Silke, Veluet, Satten, Damaske, and other like pious things beside: yea euery one, Seruing man, and other inferior to them in euery condition, will not sticke to flaunt it out in these kinde of Hosen with all ther their apparell sutable thereunto. In tymes past, Wynges (as olde Historiographers in theyr Bookes yet extant doe recorde) would not dayne to weare a payre of Hosen of a noble, ten shillings, or a Marke price, with all the rest of their apparell after the same rate: but now it is a small matter to bestowe twenty nobles, tenne pounde, twenty pounde, forty pounde, yea a hundred pounde of one payre of Breeches. (*God be mercifull vnto vs.*) and yet is this thought no abuse neither.

The great excesss vsed in Hosen.

Spud. This is a wonderfull excesss as euer I heard of, worthy with the Sworde of Justice rather to be punished, then with paper and pen to be so gently confuted.

Philo. Then haue they nether-stocks to these gaie hosen, not of cloth (though neuer so fine) for that is thought to base, but of Tarnsey, Moxed, Crewell, Silke, Thred, and such like, or els at the least of the finest Yearne that can be got, and so curiously knitte with open seame downe the legge

The diuersity of Nether-stocks worne in Aulgn.

legge, with quirks and clocks about the ankles
and sometime (haply) interlaced with golde or
siluer threds, as is wonderfull to behold. And so
such impudent insolencie, and shamefull outrage
it is now grown, that euery one (almost) though
otherwise very poore, haupng scarce sixty shyl-
lings of wages by the yeare, will not sicke to
haue two or three payre of these Silke nether-
stockes, or els of the finest Pearne that may bee
got, though the price of them be a ryall or twenty
shillings, or more, as commonly it is, for howe
can they be lesse? when as the very knitting of
them is worth a noble, or a ryall, and some much
more? The time hath bene, when one might haue
clothed all his body well, for lesse then a payre of
these nether-stockes will cost.

The miserie
of these daies

Spud. I haue seldome heard the like, I thinke
berely that Sathan Prince of darknesse and fa-
ther of pride, is let loose in that land, els it could
neuer so rage as it doeth, for the like pride (I am
fully perswaded) is not vsed vnder the Sunne,
of any Nation or people howe barbarous soeuer:
wherefore woe be to this age and thise accursed
be these dapes, which bringeth forth such vnlan-
rie fruites, and unhappy are that people, to whome
Sathan hath so bewitched and captiued in sinne.
The Lord holde his hand of mercy ouer vs.

Corked shoes
Pantoffles, &
stockes;

Philo. To these their nether-stockes, they haue
Corked shoes, Pinfners, and fine Pantoffles,
whiche beare them vpp a finger or two from the
ground, wherof some be of white leather, some
of

of Abuses. A d T Great excesse in Shooes.

25

of blacke, and some of red: some of black velure,
 some of white, some of red, some of Greene, rased,
 carued, cut, and stitched all ouer with Silke, and
 layd on with golde, siluer, and such like: yet not-
 withstanding, to what good vles serue these Pan-
 toffles, creepe it be to weare in a priuate house,
 or in a mans Chamber to keep him warme? (for
 this is the onely vse wherto they best serue in my
 iudgement) but to goe abroade in them as they
 are now vfed altogether, is rather a lett or hinde-
 rance to a man then other wise: for shall hee not
 be faine to knock and spurne at euery wal, stone,
 or poste to keepe them on his feete? wherefore to
 disclose euen the bowells of my iudgement vnto
 you, I thinke they be rather worne abroade for
 nicenesse, then cyther for anye ease whiche they
 bring, (for the contrary is most true) or anye han-
 somnesse whiche is in them. For how should they
 be easie, when a man cannot goe steadfastly in
 them, without slipping and sliding at euery pace
 ready to fall downe: Again, how shoulde they be
 easie whereas the heele hangech an ynche or two
 ouer the slipper frō the ground? In so much as I
 haue knowne diuers mens legges swell with
 the same. And handsome how should they be, whē
 as with their slipping and slipping vp and down
 in the dirt, they exaggerate a mountayne of
 mire & gather a heape of clay and baggage toge-
 ther, loding the wearer with unportable burthen.
 Spud. Those kinde of Pantoffles, can neither
 be so handsome, nor yet so warme as other vsmall

Pantoffles, &
 slippers are a
 lett to thos
 that goe a
 broad in th

Pantoffles vn
 easie to goe
 in.

C. iiii. common

common shoes be, I thinke. Therfore the wearing of them abroad rather importeth a nicenesse (as you say) in them that weare them, then bringeth anye other commoditie els, vntlesse I be deceived.

The varietie
of Coates &
Ierkins.

Philo. Their Coates, and Ierkins, as they be diuers in colours, so be they diuers in fashions, for some be made with collors, some without, some close to the body, some loose, which they call Pandolians couering y^e whole body downe to the thigh, like bags or sacks that were drawne ouer them, hiding the dimensions and lineaments of the body: some are buttoned down the brest, some vnder the arme, & some downe the backe, some with flaps ouer y^e brest, some without, some with great sleeves, some with small, and some with none at all, some pleated and crested behinde, and curiously gathered, some not, and how many dayes (I might saye houres or minutes of houres in the yeare,) so many sortes of apparell some one man will haue, & thinketh it good provision in fayre weather, to lay vp agaynst a storme. But if they woulde consider that their clothes (except those that they weare vpon theyr backes) be none of theirs, but the poores, they woulde not heape vp their Presses and Wardrobes as they doe. Doe they thinke that it is lawfull for the to haue millions of sundry sortes of apparell lying rotting by them, when as the poore members of Iesus Christ dye at theyr doores for want of clothing? God commaundeth in his lawe, that there be no miserable

Thereore
ought to be
prouided for.

miserable poore man nor begger amongst vs,
 but that euery one be prouided for and maintai-
 ned of that aboundance, whiche God hath blessed
 vs withall: But wee thinke it a great matter if
 we geue them an olde ragged Coate, Dublet, or
 a payre of hosen, or els a penny or two, whereas
 notwithstanding we flow in aboundance of all
 thinges: Then we thinke wee are helpe way to
 heauen, and we neede to doe no more. If we giue
 them a peece of browne bread, a melle of pottage
 (nay the stockes & prison, with whipping cheare
 now and then, is the best portion of almes whiche
 many Gentlemen geue:) at our doores, it is coun-
 ted meritorious, and a worke of supererogacion
 when wee fare full delicately our selues feeding
 on many a dainty dish. There is a certayne Ci-
 tie in Ailgna called Munidnol, where as y poore
 lye in the streetes, vpon pallets of strawe, and
 wel if they haue that too, or els in the mire & dirt,
 as commonly it is seene, hauing neither house to
 put in their heades, couering to keepe them from
 the colde, nor yet to hyde their shame withall, yet
 me to buy them sustenance, nor any thing els,
 but are suffered to dye in the streetes like dogges
 or beastes, without any mery or compassion shew-
 ed to them at all. And if anye be sicke of the
 plague (as they call it,) or any other mortall dis-
 ease, their Maisters and Mistresses are so unpur-
 vent (hauing made it shoulde seeme a league with
 Sathan, a couenaunt with Hell, & an obligation
 with the Demill,) neuer to haue to doe with the
 workes

Our small re-
 gard to the
 poore.

sufficient adT
 to sinique
 this worlde
 in 2000 yds
 belad

Cold charitie
 to the poore.

v. adT
 to 2000 yds
 belad

Turkishe impietie in Ailgna.

The Anatomie

The turkishe
impietie of
some towards
the poore di-
seased.

The sundry
fashions of
Clokes.

workes of mercie) as straight way, they thow
the out of their doores: and so being caried forth
either in Cartes, or other wise, or laied downe e
ther in the streetes, or els conuied to some olde
house in the fieldes, or gardens, where for want
of due sustentation they end their liues most mi-
serably. Cruely Brother if I had not seene it, I
would scarsly haue thought that the like Tur-
kishe crueltie had bene vsed in all the world. But
they say, vnus testis oculatus plus valet, quàm
mille auriti: one eye witnesse is better to be belie-
ued, then a thousand eare witnesse besides. But
to leaue these excursions, and to retourne from
whence I haue digressed, I thinke it the best: for
I am perswaded they will respecte as muche my
wordes (or amend their manners) as the former
worlde did at the preaching of Noah, or the las-
ter Worlde at the preaching of oure Sauoure
Christ Iesus, that is, iust nothing at all.

Spud. Well then, seeing they are such a stiff-
necked people, leaue them to the Lorde, and pro-
ceede to your former tractation.

Philo. They haue Clokes there also in nothing
discrepant from the rest, of diuers and sundry
colours, white, red, tawnie, blacke, greene, yel-
low, russet, purple, violet, and infinite other co-
lours: some of Clothe, Silke, Velvet, Taffetic,
and such like, whereof some be of the Spanishe,
French, and Dutch fashions: some shorte, scarsly
reaching to the girdlestead, or waste, some to the
knee, and other some trailing vppon the grounde
(almost)

Cabroff) liker Gownes then Clokes: Then are they garded with Helucite gardes, or elc faced with costly Lace, either of golde, silver, or at the least of silke threem four fingers boade, downe the balke, about the shulders and euen where cla. And none of lace they be to garde their Clokes rounde about the hirtes with (hables) I should fate Bugles, and other kinde of glasse, and all to shine to the eye. Besides of this, they are so faced, and withall so lined as the inner side standeth almost in as muche as the outside: Some haue sleeves, other some haue noye, some haue hoodes to pull ouer the head, some haue none, some are edged with poyntes and tassells of golde, silver, or silke, some without all this. But howeuer it be, the day hath bene, wherone might haue bought him two Clokes for lesse, then now he can haue one of these Clokes made for, they haue such a stape of workmanship bestowed vpon them.

Bugled
clokes.

Spud. I am sure they neuer learned this at the hands of our Proconsul or chiefe Proconsul Christ Iesus, nor of any other that euer lined goodly in the Lords: but rather out of the deceiptfull forge of their owne braynes haue they sucked this cursed Anatomy to their owne confusion in the end, except they repent.

The coūting
house of all
euill, is mans
braine.

Philo. They haue also Bootshooles, whiche are to be wadded at, for they be of the finest clothe that may be got, yea fine enough to make any Band, Ruffe, or Shirt needefull to be worne: yet this is bad enough to weare next their greaue bootes.

And

And would to God this were all: but (oh phy for
 want) they must be wrought all ouer, from the
 gartering place vppwarde, with needles woork,
 clogged with Silke of all colours, with lippes,
 fowles, beastes, and Antiques portrayed all ouer
 in sumptuous sorte. So that I haue knowne the
 very Needles woork of some one payre of these
 Bootehose to stand, some in foure pounde, sixe
 pounde, and some in ten pounde a peere. Besides
 this, they are made so wide to draw ouer all, and
 so long, to reach vp to the waste, that as little of
 fesse clothe would make one a reasonable large
 Shirte. But euen this is nothing in compari-
 son of the rest.

Spide! I would thinke that Bootehosen of grasse
 Linen, or els Cotton cloth, were bothe
 warmer to ride in, as comely as the other, though
 not so fine, and a great deale more durable. And
 as for those gewgawes wherewith you saie they
 be blanchet and trimmed, they serue to no end,
 but to feede the wanton eyes of gazing fooles,
 and playfully argue the vertiginie, and instabilitie
 of their more than phantasticall wapes.

Phils. To these haue they their Rapiers,
 Swordes, and Daggers gilt, twise or thise ou-
 er the hiltes with good Angell golde, or els ar-
 gured ouer with siluer both within and without:
 and if it be true as I heare say it is, there be some
 hiltes made all of pure siluer it selfe, and couered
 with golde. Other some at the least are Damas-
 ked, Enamelled, and ingraued in inuention good

The varietie
 of fashions
 conuince vs
 of folly.

Swordes and
 daggers gilt
 & damasked.

ly: and least any thing shoulde be wanting to set forth their pride, their Scabbards and Sheathes are of Velvet, or the like: for Leather, though be it be more profitable, and as seemely, yet will it not carie suche a porte or countenaunce as the other. And will not these golden Swords & Daggers almost appale a mā think you (though otherwise neuer so stout a Martialist) to haue any dealing with them: for either to that ende they be worne, or els other Swords, Daggers and Rapiers of bare Iron and Steel were as handsome as they, and much more conducible to that ende, whereto Swords and Rapiers shoulde serue, namely for a mans lawfull & godly defence, agaynst hye aduersarie in time of necessitie. But wherfore they be so clogged with golde and siluer I know not, nor yet whereto this excelle serueth I see not, but certayne I am, a great shewe of pride it is, an infallible toke of vaine glory, and a greuous offence to God, so prodigally, and licētiously to lay forth his treasure, for whiche we must render accomptes at the day of iudgement, when it shall be sayd to every one, Redde rationem Villicationis tue. Come, geue accōptes of thy Stewardship.

Why gilt
swordes, and
daggers be
worne.

Exceeded
the
world

Luke. 14.

I A particular Description of the Abuses of Womens apparell in Ailgna.

THus hauing giuen thee a taste or superfi-
ciall view (but not viscoured the tithes
part) of the guises of Ailgna. In mens ap-
parell

Abuse of the female Sex. The Anatomie

parell, and of the abuses contained in the same, nowe will I with like celeritie of matter impare unto thee, the guile and severall abuses of the apparell of women there used also: wherefore geue attentiu eare.

Spud. My eares be next to heare, begin when you will, & truly herein you shall pleasure me muche, for I haue greatly desired to knowe thoroughly the state of that lande, euen a crepundis (as they say) from my tender yeares, for the great praise I haue heard thereof. Wherefore I pray you proceede to the same, and though I be unable with any benefite to counteruaile your great paines, yet the Lord I doubt not, will supply my want.

The reward
of the femall
sex.

Philo. The Lord our God is a mercifull God, and a bountifull rewarder of every one, that traffeth in him, but yet (such is the munificence and liberalitie of that gentle sepe) that I trust I shall not be vnrewarded at their handes, if at the least to be called a thousand knaues, be a sufficient guerdon for my paynes. But though it may bee perhappes a corosue to their hautie stomackes, and a nippicatum to their tender breasts, to heare their dirtie dregs ript vpp and cast in their diamond faces, yet hoping that they seeing the horror of their impieties, and tragicall abuses layd open to the world, (for now they sleepe in the dust of silence and graue of obliuion) will at the last like good Conuerteres become faithfull Penitentiaries of Christ Iesus, leaue of their wickednes,
call

call for mercie at the handes of God, repent and
amend, I will proceede to my intended purpose.

The Women of Ailgna (many of them) vse to
colour their faces with certaine Oyles, Liquors,
Vnguentes, and Waters made to yend, where-
by they thinke their beautie is greatly decayed;
but who seeth not that their soules are thereby de-
formed, and they brought deeper into the displea-
sure and indignation of the Almightye, at whose
voice the earth doth tremble, and at whose presen-
ce the heauens shal liquifie and melt away? Doe they
thinke thus to adulterate the Lorde his work-
manship, and to be without offence? Doe they
not know that he is Zelotus deus, a ielous God
and can not abide any alteration of his workes,
otherwise then he hath made them? If an Artifi-
cer, or Craftesman should make any thing belon-
ging to his arte or science, and a Cobler should
presume to correct the same; would not the other
thinke himselfe abused, and iudge him worthy of
reprehension? And doe these women thinke to
escape the iudgement of God, who hath frshio-
ned them to his glory, whē their great and more
then presumptuous audacitie dareth to alter and
chaunge his workmanship in them? Doe they
suppose that they can make themselves fairer,
then God that made vs all? These must needes
bee their intentions, or els theē would neuer goe
about to colour their faces with such filthy saw-
ces. And these being their intentions, what can
derogate more from the Maistie of God in his
creation

Colouing of
faces with
oyntmentes
and waters.

Adulteration
of the Lorde
his workma-
ship in his
creatures.

Coloured faces, abhord of God. The Anatomie

creation: For in this doing, they plainly confesse the Lorde of vnturthe in his worde, who sayth he made man glorious, after his owne likenesse, and the fairest of al other terrestrial creatures. If he be thus sayre, then what need they to make them fairer? Therefore, this their colouring of their faces importeth, (as by probable coniecture may be presupposed) that they thinke themselves not faire enough, els why doe they go about to make themselves fairer? And then must God needes be vnture in his word.

They that colour their faces deny the Lord of glory to be true God and so no God at all.

And also they deny the Lord to be either mercifull, or almightie, or both, and so consequently no God at all: for if he could not haue made them faire, then is he not almightie, and if he coulde it would not, then is he not a mercifull God, and so euery way they stumble at the Stone of offence, whiche one day will crashe them all to peeces, excepte they repent. And as they be ashamed of the good creation of the Lord in them, so it is to be feared, least at the day of Iudgement, the Lorde will be ashamed of them, and in his wrathe denounce this heauy and inuitable sentence condemnatory agaynst them: Depart from me you cursed into euerlasting fire, prepared for the deuill, and his aungels, I know you not: (I say) depart for you were ashamed of me, and of my creation in you.

Sentence condemnatory agaynst those that colour their faces.

Spud. Whereof doe they make these waters and vnctions, wherewith they besmeare their faces, can you tell?

Philo. I am not so skilfull in their matters of

Pride

Pride, But I holde this for a Maxime, they are made of many mixtures, and sundry compounde simples, both faire fetched, & deare bought, cunningly mingled together, and artificially tempered with many goodly condiments, & holtsome confections, I warrant you, els you may be sure they would not apply them to their amorous faces, for feare of harming, or blemishing the same.

Spud. I pray you shew me the iudgements, and opinions of the Fathers, concerning these colourings of faces with ointmentes and waters, that I may the better knowe, what to iudge of them my selfe.

Philo. S. Ciprian amongst the rest saith, a woman through painting and dying of her face, sheweth her selfe to be more then whores. For (saith he) she hath corrupted, and defaced (like a filthy strumpet, or brochel) the workmanship of God in her, what is this els, but to turne truth into falsehood, with painting and flibber sauces, whereas the Lord saith, *Thou canst not make one haire white or blacke.* In an other place he sayth, *Qui se pingunt in hoc seculo, aliter quam creauit Deus, metuāt ne cum dies resurrectionis venerit, artifex creaturā suā, nō recognoscat.* Those whiche paynt or colour themselves in this worlde otherwise then God hath made them, let them feare least when the daie of iudgement commeth, the Lord will not knowe the for his creatures. *Agayn, Feminae crines suos inficiunt malo praefagio, capillos enim sibi flammeos auspicari non*

Inuentiones of the Fathers against paynting and colouring of faces.

metuunt. Who soeuer doe colour their faces or
their haire with any vnnaturall colour, they begin
to prognosticate of what colour they shall be in hell.
Saint Ambrose saith, that from the colouring
of faces springe inticements to vices, and tha
they whiche colour their faces, doe purchase to
themselues the blotte and staine of chastitie. For
what a dotage is it (sayth he) to chaunge thy na
turall face which God hath made thee, for a pain
ted face, which thou hast made thy selfe? If thou
beest fayre, why payntest thou thy selfe to seeme
fairer? & if thou be not fayre, why doest thou hi
pocritically desire to seeme fayre, and art nothing
lesse? Can those things whiche besides that they
bee filthie, doe carie the bande of Gods curse
hypon their backs for ever, make thee to seeme
fairer? I could shew you the sharpe Inuectiōns
and grounded reasons of many moe, as of Augu
stine, Hierome, Chrysostome, Gregorie, Cal
uin, Peter Martir, Gualter, and of an infinite
number moe: yea of all generally since the begin
ning of the world, against those who the and bro
thellous painting and colouring of faces, but to
auoide prolixitie, I will omit them, deferring
them to further oportunitie, for pauca sapientia,
To a wise man few wordes are sufficient.

Spud. It must needes be graunted, that the ri
yng and colouring of faces, with artificiall co
lours, and vnnaturall opntmentes, is most effen
due to God, and derogatorie to his maiestie. And
when they haue done al that they can, and the cō
ningest

No painting
can make any
to seeme fay
rer but fou
lar.

of the gualter

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highest artist that euer liued besides, yet that he
neuer be able to make so splendent, so opient, and
so naturall a colour, as dame Nature hath geuen
to the hearbes of the field. Then if God hath im-
printed suche an excellent colour in the grasse of
the field, whiche to day standeth, and is morrow
is cut downe: how much more hath he ingrauen
a beautifull colour in man, the excellentest crea-
ture of all other: Therefore ought euery one to
contēt himself with that shape that God hath gi-
uen him, without seeking of alteration or change.
For, doe they thinke, that the God of all glory,
and who onely decketh and adorneth the Sunne
the Moone, the starres, and all the hoste of heauē
with unspeakable glory, and incomparable beau-
tie, cannot make the beautifull and faire though
(if it please him) without their liberties: And
what are they els then the devills inuentions, to
intangle poore soules in the nettes of perdition?

Philo. Then followeth the trimming and cry-
king of their heades, in laying out their haire to
the shewe, whiche of force must be curled, frilled
and crisped, lath out (a world to see) on weathes
and borders, from one eare to an other. And least
it should fall down, it is vnder propped with forks
wiers, and I cannot tell what, like crim sterne
Monsters, rather, then chaste Christian Matro-
nes. Then on y edges of their doublet haire (for
it standeth crested rounde about their frontiers,
and hanging ouer their faces like pendices of
bailles, with glasse windowes on euery side) there

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Colouring of
faces the des
uills nets.

Trimming of
their heades.

Stimia erit li-
mia etiam si
aurea gestat
insignia.

Laying out
of their haire

Laying out of coloured haire. The Anatomie

Goldewreathes circumgyring the temples of their heads.

Gewgawes haged about their Röstlers.

*Beade ffring
chap. 3. 16.*

*Yst the woman be
not ignored, let
her be shorne, or
powed. 1. cor. 11. 6.*

Curling,
crispyng, and
laying out of
haire.

Bought haire
and coloured
vfed to be
worne.

is laied great wreathes of golde, and siluer cur-
nully wrought, and cunningly applied to the te-
ples of their heades. And for feare of lacking any
thinge to set forth the their pride withall, at their
haire thus wreathed and creasted, are hanged bu-
gles (I dare not say, bables) Ouches, Rynges,
Gold, Siluer, Glasses, and suche other childishe
gewgawes, and foolish trinkets besides, whiche
for that they be innumerable, and I vnksfull in
womens tearmes, I cannot easily expresse. But
God geue the grace, to geue ouer these vanities,
and studie to adorne their heades, with the incor-
ruptible ornaments of vertue, & true godlinesse.

Spud. The Apostle Paule (as I remember)
commaundeth women to cherishe their haire, say-
yng, that it is an ornament to them, and therefore
me thinke, this abuse of curling and laying it
out (if either were lawfull) is much more collera-
ble, then dying their faces.

Philo. If curling, and laying out their owne
naturall haire were all (whiche is impious, and
at no hande lawfull, being as it is an ensigne of
pride, and the sterne of wantonnesse, to all that
behold it) it were the lesse matter, but they are not
simplie content with their owne haire, but buye
other haire, either of Horses, Hares, or any other
straunge beastes, dying it of what colour they list
themselves. And if there be any poore won a as
now and then; we see God doth blesse them with
beautie, as well as the riche) that hath faire haire,
these nice pames will not rest, till they haue

*not
women ought to away them selves wth brouded haire. 1. Tim. 2. 9.
Beade the Geneva note vpon this place. 1. Pet. 3. 3.*

bought it. Or if any childre haue faire haire, they will intice them into a secret place, and for a pe-
nie or two, they will cut of their haire: as I heard
that one did in the citie of Mumdhol of late, who
meeting a little childe wth very faire haire, inueig-
led her into a house, promised her a pence, and so
cutte off her haire. And this they were in y^e same
order, as you haue heard, as though it were their
own naturall haire: & upon the other side, if any
haue haire of her own naturall growing, whiche
is not faire enough, then will they die it in diuers
colours, almost chaunging the substance into
accidentes by their deuillish, and more then thise
cursed deuises. So, where as their haire was ge-
uen them as a signe of subiection, and therefore
they were commaunded to cherish the same, now
haue they made it an ornament of pride, and de-
struction to themselves for euer, excepte they re-
pent.

Spud. This is a stiffnecked people, and a re-
bellious, I see well, that thus dareth in euery
respect, to peruert the straight wayes of the Lord
digging vp to themselves Cesternes, of iniquity
and pittes of aduersitie, whiche in the ende with-
out the great mercie of God will be their woe
confusion.

Philo. Then on toppes of these lately currers
(I meane their goodly heades, wherein is more
vanitie, then true Philosophie nowe and then)
stand their other capitall ornaments, as French
hood, Warte, Cappe, Kercher, & such like, where

Capitall or-
naments for
the head.

Hattes of velvet, taffatie, worne in common.

Trahit sua
quenque voluptas.

Cawles made
A. twice.

Goldē heads
fraught with
leaden wit.

of some be of Veluer, some of Taffatie, some (but few) of Wooll, some of this fashion, some of that, and some of this colour, some of that, according to p variable phantasies of their serpentine mindes. And to suche excesse it is growne, as every Artificers wife (almost) will not sticke to goe in her Hat of Veluet every day, every Merchants wife, and meane Gentlewomen, in her French hood, & every poore Cottagers daughter, in her Taffatie hat, or els of Wooll at least, well lined with Silke, Veluet, or Taffatie. But howe they come by this (so they haue it) they care not, who paieth for it they regard not, nor yet what hurte both to themselves, and others it doth bying they feare not: but runne dayly a malo, ad peius, (as they say) from one mischiefe to another, until they haue filled vpp the measure of their iniquitie, to their owne perdition at that day.

They haue also other ornaments besides these, to furnishe forth their ingenious heades, which they call (as I remēber) Cawles, made Netwise to the ende, as I thinke, that the clothe of golde, clothe of Silver, or els Tinsell (for that is the worst (wherewith their heades are covered and attired withall vnderneath their Cawles) may better appeare, & shew it selfe in the brauest manner. So that a man that seeth them (their heades glister and shine in such sorte) would thinke them to haue golden heades. And some weare Lattice cappes with thre hoynes, thre corners I should say, like the looked cappes of Popishe Priests, with

with their perriwinckles, Chitterlinges, & the like Apishe toys of infinite varietie.

Thus lausht they forth the goodes of the Lord, whiche are none of their owne (but lent them for a time) upon Pride and naughtinesse, delighting (as it seemeth) in nothing so much, as in the stinking puddle of vanitie and sinne, whiche will be their own decay at the last. An other sort of dissolute Minions, and wanton Sempronians (for I can terme them no better) are so farre bewitched

Making of holes in their eares, to hang rings, and wellies by.

as they are not ashamed to make holes in their eares, whereat they hang rings, and other Jewels of gold and precious stones. But what this signifieth in them, I will holde my peace, for the thing it self speaketh sufficiently. There is a certaine kinde of people, in the Orientall part of the world (as writers affirme) they are suche

louers of themselves, & so proude withall, that hauing plentie of precious stones, and Margarites amongst them: they cutte and launce their skinner and fleshe, setting therein these precious stones, to the ende they may glister and shyne to the eye. So, except these women were minded to tread their pathes, & followe their direfull wayes in this cursed kind of Pride, I wonder what they meane. But because this is not so much frequented, amongst Women as Men, I will say no more thereof, untill further occasion be offered.

A people who cut their skin to set precious stones in themselves.

Spud. Except it were a people wedded to the deuilles eldest daughter Pride (for I thinke Humilitie amongst them may dwell a Virgine, for

Wearing of eare-ringes. The Anatomie

any that wil marrie her) and giuen ouer of God, I neuer heard the like. I am perswaded that neither the Libertines, the Epicures, nor yet the vile Atheistes euer exceeded this people in pride, nor that the wickednesse of them might euer counterpoize, with the wickednesse of these people. God be mercifull vnto them.

Great Ruffes
Neckerchers
and Pardlets
vsed of wo-
men.

Starche the
deuils liquor.

Supportasses
the pillars of
P. id.

nor Ruffes

Philo. You heare not the tenth part, for no pen is able so well to describe it, as the eye is to describe it. The women there vse great ruffes, and neckerchers of Holland, Laine, Camericke, and such clothe, as the greatest thread shall not be so big, as the least haire that is: And least they shuld fall downe, they are lincared and starched, in the deuils liquor, I meane Starche: after that dyed with great diligence, streaked, patted, & rubbed very nicely, and so applied to their goodly necks, and withal, vnderpropped with Supportasses (as I told you before) the stately Arches of pride: be- pond all this, they haue a further fetch, nothing inferiour to the rest, as namely three or foure degrees of minor Ruffes, placed gradatim, one be- neath an other, and al vnder the master Decull- Ruffe, the Skirtes then of these great Ruffes are long and side euery way pleated, and crested full curiously, God wot. Then last of all, they are ei- ther clogged with gold, siluer, or silke lace of sta- tely price, wrought all ouer with needle worke, speckeled and sparkeled here and there with the Sunne, the Moone, the Starres, and many other antiquies strange to beholde. Some are wrought with

with open woork, downe to the midst of the Ruffe and further, some with close woork, some wpyth purled lace so cloied, and other gewgawes so pestered, as the Ruffe is the least parte of it selfe. Sometimes, they are pinned vpp to their eares, sometimes they are suffered to hange ouer theyr shoulders, like Windemill sailes fluttering in the winde, & thus euery one pleasech her selfe, in her foolish deuices, for *Suus cuiusq; crepitus sibi bene olet*, as the prouerbe sayth: *Euery one thinketh his owne wayes best*, though they lead to destruction of body and soule, which I wish them to take heede of. And amongst many other fearfull examples of Gods wrathe agaynst Pride, to set before their eyes, the fearefull iudgement of God, shewed vpon a gentlewoman of Eprauina, of late, euen the 27. of Maie. 1582. the fearfull A fearfull example against pride. shewed vpon a gentlewoman in Antwarpe.

sound whereof is blowne through all the worlde, and is yet freshe in euery mans memory. This gentlewoman being a very riche Marchaunte mannes daughter: vpon a time was inuited to a Biddall, or Wedding, whiche was solemnized in that Towne, agaynst whiche daye shee made great preparation, for the pluming of her selfe in gorgeous arraie, that as her bodye was moste beautifull, sayre, and proper, so her attire in euery respect might be correspondent to the same. For the accomplishment whereof shee curled her haire, she dyed her lockes, and layed them out after the best maner, she coloured her face with waters and Ointmentes: But in no case could she gette

The great curiositie in Ruffes and Neckkerchers, agaynst yne a. sinne

A fearfull example against pride. shewed vpon a gentlewoman in Antwarpe.

Marb. ad. ow. d. h. e. r. e. d. y. n. e. s. s. e. s.

7

Womens lubri-
cious...
minde never
content with
any thing
when it is
well,

gette any (so curious and daintie she was) that
coude starche, and set her Ruffes, and Necke-
chers to her minde: wherefore shee sent for a cou-
ple of Laundresses, who did the best they coude to
please her humors, but in any wise thei could not:
Then fell shee to sweare, and teare, to curse and
and haune, casting the Ruffes vnder secte, & wi-
shing that the Deuill might take her, when shee
were any of those Neckchers agayne. In the
meane time (through the sufferance of God)
the Deuill transforming himselfe, into the forme
of young man, as braue, and proper as shee in e-
uerie pointe in outward appearaunce, came in,
fayning himselfe to bee a woer or suter vnto her.
And seeing her thus agonized, and in such a pel-
ting chafe, he demaunded of her, the cause there-
of who straight-waye tolde him (as women can
conceale nothing that lyeth vppon their stomac-
kes) howe shee was abused in the setting of her
Ruffes, whiche thing being hearde of him, hee
promised to please her minde, and thereto tooke
in hand the setting of her Ruffes, whiche he per-
formed to her great contentation, and liking, in
so muche as shee looking her selfe in a glasse (as
the Deuill had her) became greatly enamoured
with him. This done, the young man kissed her,
in the doing whereof, he wipte her necke in son-
der, so she dyed miserably, her body being Meta-
morphosed, into blew and blacke colours, most
vgglesome to behold, and her face (whiche before
was so amorous) became mosse deformed, and
fearfull

The deuill
pleaseth wo-
men better
then any boe
he els,

fearefull to looke vpon. This being known, pre-
parance was made for her burial, a rich Coffin
was provided, and her fearefull body was layed
therein, and it covered very sumptuously. Four
men immediately assayed to lift up the corpes, but
could not moue it, then fire attempted the lyke,
but could not once stirre it from the place, where
it stode. Whereat the standers by marueiling,
caused the Coffin to be opened, to see the cause
thereof. Where they found the body to be taken
away, and a blacke Catte very leane and de-
mised sitting in the Coffin, setting of great Ruf-
fes, and frizling of haire, to the great feare, and
wonder of all the beholders. This woeful spec-
tacle haue I offered to their viewe, that by loo-
king into it, in stead of their other looking Glas-
ses they might see their owne filthynesse, & auoyd
the like offence, for feare of the same, or iudicial
iudgement: whiche God graunt they may doe.
Spud. As in a Camilion are sayde to be all co-
lours, saue white, so I think, in these people are
all thinges saue vertue and christian sollicitie.
Proteus that Gonsler, could neuer change him-
selfe into so many formes & shapcs, as these wo-
men doe, belike they haue made an obligation
with hell, and are at a greement with the deuill,
els they woulde neuer outrage thus, without ex-
feare of God, or respect to their weake brethren,
whome herein they offend.

Philo. The women also there haue dublettcs
and Jerkins, as men haue here, buttoned vpon the
breast,

The deuill
found setting
of great
Ruffes.

Proteus

Women wea-
ring Dublettcs
and Jerkins.

A curse to
them that
weare contra-
rie apparell to
their sex.

Hermaphro-
diti.

breast, and made with winges, weltes, and pin-
ons on the shoulder poyntes, as mannes apparel
is, for all the worlde, and though this be a kind of
attire, appropriate onely to man, yet they blush
not to weare it: and if they coulde as well change
their sexe, and put on the kinde of man, as they
can weare apparell assigned onely to manne, I
thinke they woulde as verily become men in deed
as now they degenerate fro godly sober women
in wearing this wanton lewde kind of attire, pro-
per onely to manne. It is written in the 22. of
Deuteronomie, that what man soeuer weareth
womans apparell is accursed, and what woma
weareth mans apparell, is accursed also. Now
whether they be within the limites and bandes
of that curse, let them take heede. Our apparell
was giuen as a signe distinctiue, to discerne be-
tweene sexe and sexe, and therefore one to weare
the apparell of an other sexe, is to participate
with the same, and to adulterate the veritie of his
owne kinde. Wherefore these women may not
improperly bee called Hermaphroditi, that is
Houlers of both kinde; halfe women, halfe
men. Alho if they were naturall women, and ho-
nest Matrones, would blush to goe in such wan-
ton and lewde attire, as is proper onely to man.
Spud. I neuer reade, nor heard of any people,
except drunken in Cyrces cups, or poysoned with
Exorcismes of Medea, that famous & renow-
med Sorceresse, that euer woulde weare suche
kinde of attire, as is not onely striking before
face

face of God, & offenſive to man, but alſo painteth out to the whol world, the benereous inclination of their corrupt conuerſation.

Philo. Their gownes be no leſſe famous then the reſt, for ſome are of Silke, ſome of Veluet, ſome of Grograine, ſome of Taſſatie, ſome of Scarlet, and ſome of fine clothe, of xx. or xl. ſhillinges a yarde. But if y whole gowne be not Silke or Veluet, then the ſame ſhall be layd with lace, two or thre fingers broad, all over the gowne, or els the moſt parte. Or if not, ſo (as lace is not fine enough ſometimes) then it muſt bee garded with great gardes of Veluet, every gard ſower or ſixe fingers broad at the leaſt, and edged with coſtly lace, and as theſe gownes be of diuers and ſondry colours, ſo are they of diuers faſhions, chaunging with the Moone: for ſome be of the new faſhion, ſome of the olde, ſome of thys faſhion, and ſome of that, ſome with ſleeues hanging downe to their ſhirtes trailing on the ground, and caſt ouer their ſhoulders, like Cowe tailes. Some haue ſleeues muche ſhorter, cut vp the arme, and pointed with ſilke Ribons very gallantly, tied with true loues knottes, (for ſo they call them.) Some haue Capes reaching downe to the middeſt of their backes, faced with Veluet, or els with ſome fine wrought ſilke Taſſatie, at the leaſt, and fringed about very brauely: and (to ſhut vp all in a worde) ſome are pleated, and riuelled downe the backe wonderfully, with moze knackes, then I can declare. Then haue

The diuerſity of Gownes.

Simiz la purpuris.

Costly ſilke gownes.

Diuerſ faſhions of gownes.

Some gownes with long ſleeues.

The impudencie of Harlots.

The Anatomie

Petticoates. haue they Petticoates of the beste clothe that can be bought, & of the sayest dye that can be made. And sometimes they are not of clothe neither, for that is thought to base, but of scarlet, grograine, Cassatie, Silke and such like, fringed about the skirtes with Silke fringe, of chaungeable colour. But whiche is more bayne, of whatsoeuer their Petticoates be, yet must they haue Kirtles

Kirtles.

Women the least parte of themselves.

(for so they call them) either of Silke, Trewert, Grograine, Cassatie, Satten, or Scarlet, bordered with gawdes, lace, fringe, and I cannot tell what besides. So that when they haue all these goodly robes vpon them, women seeme to be the smallest parte of themselves, not natural women, but artificall women, not women of flesh and bloude, but rather Puppits or Mawmets consisting of ragges and cloutes comparte together. So farre hath this canker of pride eaten into the body of the Common weale, that every poore Deoman his daughter, every Husbandman his daughter, and every Cottager his daughter, will not stick to flaunt it out, in such Gownes, Petticoates and Kirtles, as these. And notwithstanding that they parentes owe a brace of hundred poundes more than they are worthe, yet will they haue it, quo iure quauē iniuria, eyther by booke, or by crooke, by right or wrong as they say: where by it cometh to passe, that one can scarcely know, who is a noble woman, who is an honourable, or worshipfull woman, from them of the meaner sort.

Poore mens daughters excell.

Spud.

*Such Women was in ancient times
When load of Drak was countd from
Now gowne was modit flye
Then Renty in drake*
1796

Spud. Their parentes and friendes are much to be blamed, for suffering them to goe in suche wanton attyre. They should not allowe the suche large pittance, nor suffer them to measure theyr apparell, after their owne licentious pardes of self-will, and wicked desires: then coulde they not rage so farre as they doe.

Philo. Then shall they be sure, neuer to haue good day with them. For they are so impudent, that all best, their pooze Parentes haue but one Com, Horse, or Sheepe, they will neuer let them rest till they be folde, to maintaine them in theyr brazieries beyond al measure. And to say the truth, some Parēts (woorthy to be inaugurated for fooles with the lawrell crowne of tripple follie) are so buxome to their shamelesse desires, & so exorable to their prostitute requestes, that they graunt to their too too nice daughters more the theyr desire the selues, taking a singular felicitie & farre surmounting pleasure, in seeing the decked and plumed in the Feathers of deceptfull vanitie.

Spud. This ouer great lenitie, and remisse libertie of theirs in the education of pouche, in respect of the euent, and successe in the ende may rather be counted an extreame crueltie, then a fatherly loue or pittie of them towards theyr children: For what maketh them so soone Whores, Strumpets, and Baudes, as that cockering of them doeth: What maketh them apte & prone to all kinde of naughtiuells, but this: Nothing in the worlde so muche. For geue a wilde horse

Parentes too blame.

The impudēcie of proud Harlots.

Our remisse lenitie of Parents to their children.

the

the libertie of the head neuer so little, and he will runne headlong to thine and his owne destruction also. So long as a sprigge, twist or braunche, is young, it is flexible and bowable to any thinge a man can desire, but if we tarie till it be a greate tree, it is inflexible and unbowable: If we are taken whilest it is hot, any character may be easily imprinted, but tarrying till it bee harde, it receiueth no print at all. So, correcte children in their tender yeares, and you may bow the to what good loze you will your self, but tarte till they be old, the it is to late, as experience teacheth daily.

Netherstocks
of Iarnsey, or
silke.

Philo. Their netherstocks in like maner are either of Silke, Iearnsey, Worsted, Crewell, or at least of as fine Yearne, Thread, or Cloth as is possible to be hadde, yea, they are not ashamed to weare hoase of all kinde of chaungeable colours, as green, red, white, russet, tawny, and els what: whiche wanton light colours, any sober chaste Christian (except for necessities sake) can hardly, without suspicion of lightnesse, at anye time weare: but whatsoeuer is a deformitie or shame in others, is an ornament to them that be past all shame. Then these delicate hosen must bee cunningly knit, & curiously indented in euery point, with quirkes, clockes, open seame, and euery thing els accordingly, wherto they haue Corked shoes, Pinsnetts, Pantoffles, & Slippers: some of blacke Veluet, some of white, some of greene, and some of yellowe: some of Spanishe leather, and some of Englishe, stitched with silke and embroidered

Corked shoes
Pinsnettes,
Pantoffles, &
such like for
women.

brodered with golde and siluer all ouer the foot, with other gewogawes innumerable: All which if I should endeavour my self to expresse, I might with like facilitie number the sands of the Sea, the Starres in the Skie, or the Grasse vpon the Earth, so infinite and innumerable be their abuses. For were I neuer so expert an Arithmetitian, or neuer so skilfull a Mathematician, I were neuer capable of the one halfe of them, the Deuill broocheth so many newe fashions euery day. Wherefore to their Authour I leaue them, not omitting to tell you (as an interim by the way) of a certaine kinde of sweete Pride used amongest the Gentlemen, and Gentlewomen in Ailgna.

The innumerable fashions, of womens attire.

Spud. I haue learned out of the booke of God, that all Pride is stincking before the face of God: wherefore I greatly desire to know what abortiue Miscreant this may be, for it is some portentious mishapen monster, I am fully perswaded.

Pride stincking before the face of God.

Philo. Is not this a sweet Pride, to haue Cinnamon, Muske, sweete Powders, fragrant Pomanders, odorous Perfumes, and such like, whereof the smell may bee felte and perceaued, not onely all ouer the house, or place where they bee present, but also a stoncs cast off almost, yea, the bed wherein they haue layd their delicate bodies, the places where they haue sate, the clothes and thinges which they haue touched shall smell a weeke, a moneth and more after they be gone. But the Prophet Esaias telleth them, in stead of

The haning of Ciuets, Muske, and other perfumes a sweete kind of pride.

Esai cap 3.

Sweete smellles, hurtfull.

The Anatomie

Nosegayes, &
Posies of flow-
ers worne
and caried a-
broad.

Beware the
Spanish pippe

The curious
smell'es ob-
nubilate the
spirites, and
darken the
sences.

their Pomaunder, Muskes, Cioues, Balmes,
Sweete odours and Perfumes, they shall haue
fencche and horrow in the nethermost hell. Let
them take heede to it and amend their wicked li-
ues in time. And in the Sommer time whilst
flowers be Greene and fragrant, ye shall not haue
any Gentlewoman almost, no nor yet any drope
or pulke in the Countrey, but they will carie in
their handes, Nosegayes and posies of floures to
smell at, and whiche is more, two or three sticke
in their breastes before, for what cause I cannot
tell, except it be to allure their amorous Para-
mours to rathe at them, whereby I doubt not
but they get many a flabbering kisse, and perad-
venture more friendshippe besides, they knowe
what I meane.

Spud. You will be thought very straight la-
ced to speake against these thinges, for I haue
heard it said, the sweete smellles doe corroborate
the sences, comfort the spirites, and recreate both
the body & minde of man greatly, do they not so?

Philo. They are so farre from comforting the
braine, or illuminating the spirites of man, that as
Vapours and exhalations which euaporate from
these earthly bodies, and are drawne vp by the at-
tractive power of y^e Sunne, Moone, & stars, doe
obnubilate & darken the braines of the Sunne,
not suffering his radiations to dispartle abroad:
So these (in a manner) palpable odours, fumes,
vapours, and smell'es of Pulkes, Ciuets, Po-
menders, Perfumes, Balmes, and such like as-
cending

of Abuses. Looking glasses, the devils spectacles. 42

tending to the braine, doe rather denigrate, than
 ken and obscure the spirites and senses, then ex-
 ther lighten them, or comforte them anye manner
 of way. But how forer it fadeth out, sure I am,
 they are ensignes of Pride, assurances to sinne,
 and provocations to vice. After all this, when
 they have attired themselves thus, in the mid-
 vest of their Pride, it is a world to consider their
 roienesse in gestures, their raiment in words
 and speaches, their gingernelle in tripping on
 toes like young Goates, their demure niceties &
 habillment, and withall their hauncie stomackes,
 and more then Cyclopicall countenances: their
 fingers must be decked with golde, silver, and
 precious stones, their waistes with braceletes,
 and armeletes of golde, and other costly Jew-
 elles, their handes couered with their sweet wa-
 shed gloves embrodered with golde, silver, and
 what not, and to suche abomination it is grow-
 nen, as they must have their looking glasses ca-
 ried with them wheresoever they goe: And good
 reason, for els how could they see the devil in the:
 For no doubt, they are the devilles spectacles, to
 allure vs to pride, and consequently to destructi-
 on for ever.

Spud. The devill could never have found out
 a more pestilent evill then this, for hereby man
 beholding his face, and being naturally giuen to
 flatter himselfe too much, is easely wawne to
 thinke well of himselfe: and yet no man seeth the
 true proportion of his face, but a counterfaiete ef-

Sweete faces
 of Musters,
 Civet, and
 such like,
 anoye the
 spirites.

The vayne ge-
 stures & coy-
 nes of womē
 in the middle
 of their Pe-
 cocke fash-
 ion.

Fingers clog-
 ged with
 rings.

Womens
 trinkets.
 as not to be
 Sweetened
 gloues.

Looking gla-
 ses the devils
 spectacles.

Silke Scarffes in Ailgna.

The Anatomie

Looking glasse
for the deuils
bellowes.

figie, and false image thereof in the glasse, which the Deuill suffereth him to see, that thereby hee may rise into Pride, and offend the Diuine Patientie. Therefore may these looking glasses be called the deuils bellowes, wherewith he bloweth the blast of Pride into our heartes: and those that looke in them, may be sayd to looke in the deuils arse, whilest hee infuseth the venemous winde of Pride into their soules.

Silke Scarffes.

Philo. Then must they haue their silke scarffes cast about their faces, and fluttering in the wind with great cassells at euery ende, eyther of gold, siluer, or silke. But I know wherefore they will say, they weare these scarffes, namely, to keep the from Sunne burning. But I would aske these Philisinges one question, wherein if they can resolve me, then I will say as they say, that scarffes are necessarie, and not flagges of Pride. Can that thing which is most glorious and fayre of it selfe, make any thing soule or ill fauoured the Sunne is a most glorious and fayre Creature, and therefore cannot make the fouler then they are of their owne nature. From whence then it is, that the Sunne burneth them, and altereth their orient colour into worse hue? the cause therof proceedeth from their own genuine corruption and naturall imperfectio. For no more is their foulness to bee ascribed to the stelliferous beames of the glittering Sunne, then the stench of a dead carcasse may be sayd to proceede of the Sunne, & not rather of it own corruption and filthinesse. They
dulle

A question to
scarfe wearers

busie themselves in preserving the beautie of their bodies, whiche lasteth but for a time, and in time is cause of it owne corruption, and whiche in effect is nothing els but putrification it selfe, and a dunghill couered with white and redde, but for the beautie of y^e soule they care nothing at all.

When they use to ride abroad, they haue visours made of Veluet (or in my iudgement they may rather be called inuisorities) wherewith they couer

Visours, or in-
uisorities of
Veluet, to
ride abroad
in.

all their faces, hauing holes made in the agaynst their eyes, whereout they looke. So that if a man that knew not their guise before, shoulde chauce to meete one of them he would thinke he mette a Monster or a Deuill: for face he can see none, but two broad holes agaynst their eyes, with glasses in them. Thus they prophane the name of God, and liue in all kinde of voluptuousnesse and pleasure, worse then euer did the Heathen.

Sues voluta-
bris versan-
tur.

Spud. What thinke you, are not the inuentors and first finders out of these newe toyes and deuillish deuices in great daunger, and partakers with them of the euill committed?

Philo. It can not bee, but the Inuentors of these newe toyes, are in greate daunger before God, as they who shall render accomptes to God, not onely for the inuention of them, but also for the euill committed by them. For whosomere is author of any euill, must needes aunswere for the euill. And surely y^e authers of these new fangles, are not vnworthy to be canonized saintes, when the peare of Iubilee commeth (I meane saintes of

The first sin-
ners, and in-
uentors of
new fashions,
are culpable
of all the euil
that cometh
by them.

Sathan) for what deede so flagitious, what fact so dangerous, or what thing so hainous, which with alacritie is not plausibly committed for the maintenaunce of these Deuillish toys and deuices? And albeit that the persons themselves who offend this waye shall dye in their sinnes, theyr owne blood being poured vpon their owne heads, yet þe authoꝛs of these newe toys, wherethrougħ they offended, shall bee guiltie of their deathes, and surely answer for their destruction in the day of the Lord.

Avayne excuse.

Spud. But say they, if I make them not an other will, and it is as good for me to make them, as an other, and it is my liuing, wherefoꝛe I am discharged of blame, if I make them (being commaunded) with sweate of my face, and with trauaile and payne to get my liuing?

We are bound to get our liuing in well doing not in euil doing.

Philo. We are commaunded indeed to get our liuing with the sweate of our face, but howe not in doing those thinges, whiche are cuill of themselves, and also drawe and entice others to euil, but in thinges lawfull and good, and whiche induce to godlinesse. And to say, others will make them if they do not, no moꝛe excuseth the of offence before God, the for a furtherer or Thereto say if I had not robbed, or killed this man, an other would, dischargeth him from the penaltie of the iudiciall law to be inflicted vpon him. Is it lawfull for vs to doe euill, because others doe it? Or doth the wickednesse of an other, deliuer vs from blame, if we commit the same offence? no, nothing lesse

A caueat to artificers that inuent new fashions.

lesse. Therefore, let Tailors and Artificers be-
ware, how they epyther inuent or make these new
deuices and deuillish fashions every day: And be-
ing requested to make them, if they perceiue the
to tende to vice, & to allure to sinne, let the refuse
them in the name of God, more tendering the
saluation of many, then the priuate commoditie
of themselves alone: whiche things, if euery one
would doe, he shoulde deliuer his owne soule, and
supporte an infinite number from falling into
the Gulpe of sinne, and so in short time these new
toyces, sond deuices, and chylvish bableries, (new
fashions I should say) would soone vanish away,
and come to naught: whiche God graunt may
come to passe.

Spud. Did the women of the former world at-
tire themselves in such sort, as these women doe?

Philo. The women of the former age you may
be sure neuer apparelled themselves like one of
these: But least you should thinke, that the godly
onely liued thus austere, you shall heare how
little the very Heathen and Barbarian women
haue, and doe at this present esteeme of apparell,
as Stuperius witnesseth, whose wordes are these
speaking of the Egyptian women: Vestimenta
sciunt nec noua pristinis mutare, verū semper
his in cultibus gaudent perpetuo tēpore con-
gredi, quascunque gētes hunc per orbē visitēt.
Which may be thus turned into English verse,

The Egyptian Matrones neuer use

Their fashions of attire to change:

G. iii.

But

Womens habite, in other Countries. The Anatomic

But euer keepe one forme to chuse,

Although they visite Nations stranne.

The meannes
of other Na-
tions in attire.

AND as all wryters do affirme, all the women there, indifferently, goe with their haire hanging downe, with a broad Hat vpon their heades and other attire as playne as the rest, so farre are these people from pride, and hunting after strange fashions, as our women doe. The women of Africa are witnessed by the same Stuperius, and others to be so farre from affecting of straunge fashions, or curiositie in apparell, y they clothe themselves in a manner all ouer, *Ferinis pellibus, with beastes skinner, furrer, & such like.* And this they think so rich attire, as they vse it altogether, when they celebrate their festiual solenne dayes, or when they goe abroade to be seene. The Brasilian women esteeme so little of apparell also, as they rather choose to go naked, (their secret partes onely being couered) then they would be thought to be proude, or desirous of such vanitie. The Cantabrian women likewise, with many other doe the same. In high Germanie the women vse in effect one kinde of apparell, or habite, without any difference at all, nothing like other Nations, delighting in newe fangles: yea, the wiues there, are so farre from pride, that they will not disdain to cary all their household stuffe, and other superfluities about with them vpon their backs, in time of extremitie. Their maides and virgins go very plain, with kerchers onely on their heads, their haire hanging down behind, in token of virginitie.

Thus

Thus you see every Nation, how barbarous
foeties, are much inferior to the people of Ailgna
in Pride, and excesse of apparell: and yet these ex-
amples I alledge not, to the ende I would wishe
all others to vse the same, or the very like brutish
kind of austere habite: but to shew how farre they
be from Pride, and how much the other be wed-
ded to the same. And as for the vertuous & god-
ly Christian woman, from the beginning of the
world, they haue so little cared for the vayne glo-
rie of apparell, and so little (or rather nothing at
all) were they acquainted therewith, as they hun-
ted for nothing els so muche, as for the ornamen-
tes of the minde: as wisdom, continencie, cha-
stitie, and true godlinesse, thinking the same
beautie sufficient. They compted it great shame
to clothe their bodies with sumptuous apparel, &
their mindes to be naked, and boyde of true ver-
tue. So, if these women would seeke after the
beautie of the minde, they would not affect appa-
rell so muche: for if they be fayre in body already,
then neede they not gorgeous apparell to make
them fayrer: and if they be deformed in body, it is
not the apparell that can make them fayrer. And
either their beautie consisteth in them, or in their
apparell: if in them, then not in the apparell, and
so it is meere foolerie to weare it. And if in ap-
parell, then not in them, and so can not the gar-
mentes make them fayre, whome God and Na-
ture hath made otherwise. Therefore, looke in
what shape, soyme, or condition every one is crea-

The cōtemp-
of apparell of
the former
age. *unp. l. 100
sh. d. 100
quod d. 100*

Pride of the heart, and of App. The Anatomie

ted by God, let him content himselfe with y^e same without any alteration or chaunge, with prayse to his Creator.

Spud. I say hold, (notwithstanding) that it is the pride of the heart, which God so much hatech and detesteth.

Pride of the heart.

Pride of apparel equivalet with pride of the heart.

Philo. It is very true that God punisheth the pride of the heart with eternal damnation (if they repent not) for he will be served and obeyed, eyther with the whole man, or els with none. Then if he punish the pride of the heart with everlasting damnation, he must needes (in iustice) punish the pride of Apparell with the like, being both ioyned in one predicament of sinne: and the pride of apparell muche more hurting before the worlde then the other. Also, it is manifest, that the pride of apparell riseth first from the corruption of the heart, as the effectes from the cause: the fruite from the roote of the tree: then if the pride of the heart, whiche notwithstanding, it hurteth not outwardly, but is secrete betwixt God, and himselfe, be damnable in it owne nature before God, then must it needes be, that the pride of apparell (whiche sheweth it selfe to the worlde, both offensive to God, and hurtfull to man, and which also is the fruite of the pride of the heart, and throweth almost as many as beholde it, at least, as many as followe it, into the deepe Dungeon of hell) is much more pernicious & damnable then y^e other.

Spud. Hath the Lorde plagued this sinne of Pride, with any notable torture or punishment,

ever from the beginning of the worlde unto this day, or hath he omitted the reuenge thereof as a thing of small force, or importauence?

Philo. Moste fearfull plagues: and dreadfull iudgements of God haue in all ages bene poured vpon them that offended herein, as all Histories, bothe holy and prophane doe beare recorde. For moose whereof, I will geue you a taste but of a fewe, whereby may appeare howe wonderfully the Lorde in all ages, tyme, kindredes and peoples, hath punished those that through Pride (like wicked recusantes, and backsliders from God) haue rebelled agaynst his Maiestie: The Deuill, who before was an Angel in Heauen, arrogating to himselfe the imperiall Throne of the Maiestie of GOD, was cast downe into the lake of Hell burning with fire & sulphure for euer. Adam desiring to be a God (for the Serpent tolde him hee shoulde be as God, knowing both good and euill) was for the sinne of Pride throwne downe to the bottome of hell, and not onely hee, but all his posteritie to the ende of the worlde. The Hoast of Core, Dathan, and Abiram, for their exceeding Pride, in stirring up mutenie, & rebellion agaynst their lawfull Magistrate, were swallowed quicke into Hell, the earth opening her mouth, and deuouring them withall their complices whatsoever. The People of Babilon intending to build a Tower, whose top shoulde touche the Skie, thinking that if God should draine the world agayne with water, they

Examples of
God his punishments ex-
ecuted vpon
them that of-
fended in
Pride, in all
ages.

Punishments for Pride.

The Anatomie

would be sure snough on the toppe of their hygh currettes: yea, they intending to sit with God him self (if neede were) were all confounded, and a diuers language put into euery mans mouth, that none knewe what other spake. And thus were they forced to leaue their building, and dispersed themselves abroade, vppon the face of the earth, whereof sprang the first diuersitie of languages in the worlde. Wherefore, when wee heare any language spoken, that we knowe not, it may be a memorandum, to put vs in minde of our pryde, which was the cause thereof.

A memoran-
dum.

Goliath the great Giante, the huge Cyclops, and swornemie to the children of Israell, for his pride againt the Lorde, was slaine by Dauid the saythfull seruaunt of the Lord.

Antiochus.

Antiochus intending to ouerthrow, and sacke Ierusalem, to spoyle the Sanctuary and Temple of the Lorde, and to kill the people of God, was for his pride ouerturned in his Chariot, rising together ward, his belly bursting & filthie wormes crawling out, most lochsome, and in fine, begā so to stincke & sinell, as neither his seruaunts nor he himselfe coulde abide his owne sauour, & thus ended his life in great miserie & wretchednesse.

Nabuchodos
nosor.
Daniell. 4.

Nabuchadnetzar, was for his pride cast out of his Kingdome, and forced to eate grasse wth wilde beastes in the wilderness.

King Saule.

King Saule, for hys pride and disobedience, was deposed of his Principallitie and Kingly regiment, and in the end slew himselfe on mount

Gelboe

Gelboe most desperately.

Sodoma and Gomorra, were both destroyed with fire and brimstone from heauen for their sin of pride, & contempt of the Lorde. All the world in the dayes of Noah was drowned with an vniuersall deluge for pride and contumacie of heart.

King Hezekiahs, for his pride in shewing to the Ambassadors of the king of Babilon, all his Treasure (for he sent Plessengers vnto him with giftes and letters congratulatorie, for the recoverye of his health) lost all his Jewelles, Treasures & riches, with his sonnes also, being transported captiues into Babilon. King Dauid for his Pride in numbering the people contrarie to the will of God, was greuously punished, and three score and ten thousand of hys people slaine with a greuous pestilence for the same.

1. Reg. cap. 10.
2. Samu. 1. c.
24. Verse. 15.

King Pharao for hys pride agaynst the Lord, (for he thought himselfe a God vpon the earth, and therefore asked he Moyles in perdition, who is the Lord) was drowned in the red Sea with all his host. The proude Pharisey insulting himselfe, for hys pride, was reuened of the Lord, and reiected. King Herode for attyryng himselfe in sumptuous aray, and not ascribing glory to the Lord, was stricken dead, by an Angell, and womens consumed his fleshe immediately. All these, with infinite millions moe in all ages, haue perished through pride, and therefore let not this people think, & they shall escape unpunished, who vrinke by pride, as it were sweete wine, serue vpon

The proud
Pharisey.

Kyng Heroda.

pon

Ood his pla-
gues are pre-
pared, if we
repent not.

pon it, as upon delicious meates, and wallow in
it, as filthie swine doe in the dirtie mire. Will
the Lord punish his peculiar people, and electe
vesselles, and let them goe free? Therefore I
would with them to be warned, for it is a terrible
thing, to fall into the handes of God, who is
a consuming fire, and a fearefull God. His bowe
is bent, his arrowes of iudgement are ready
to the head, his fire is kindled, is wrathe is gone
out, & ready to be poured vpon the contemners
of his lawes. Tempe not the Lord any longer,
prouoke not his wrathe, exasperate not his iudg-
mentes towardes thee. For as mercy proceedeth
from him, so doeth Justice also: and be sure of it,
he passeth home at the last. For as in mercy he suf-
fereth no good deede to be unrewarded, so in his
iuste Iudgement there is no wickednesse, which
hee leaueth unpunished. And yet notwithstanding,
these wickednesse and Pride is such, as
stucketh before the face of God, and maketh the
enemies to blaspheme, and speake euill of the
wayes of the Lord: for say they, the men of Ailgna
are wicked, and licentious in all their wayes,
whiche easely appeareth by their apparell, and
newfangled fashions, euery day inuented. The
beastly Epicures, the Dionkardes, and Swif-
houles vpon their Ale-benches, when their heads
are incoisrate with newe wine, will not sticke to
besche forthe, and say that the Inhabitantres of
Ailgna goe brauely in apparell, chaunging fa-
shions euery day, for no cause so muche, as to be-
light

Our new fan-
gles and toles
are occasions
why all nati-
ons mocke
and floute vs.

of Abuses. Our liues, a slander to the gospel. 48

Unght the eyes of their harlots withall, and to
inamour the mindes of their fleshly Paramours.
Thus be this people a laughing stocke to all the
worlde for their pride, a slander to the worde
of God, and to their professors, scandales to their
brethren, a dishonor and reproche to the Lord, and
very Caterpillers to themselves, in wasting and
consuming their goodes and treasures, vpon va-
nities and trifles.

Spud. I perceiue these are nice vanities, I woe
you what exercises follow they, for the most part
being thus clothed in their robes, and howe
doe they spende the tyme? For I stand in doubt
thereof.

Philo. You need not to doubt. For they spend
the time very well, I warrant you, and to their
owne contentation. For, some of them be in Bed
(I will not say with whome) till nine or tenne of
the clocke every morning, then being rouzed
forthe of their beddes, they are two or three ho-
wres in putting on their Robes, whiche being
done, they goe to dinner, where no delicacies ex-
ther of wines or meates are wanting. After their
bodies being satisfied, and their braynes muzzyed
with wine, they walke abroad for a tyme
or els confer with their familiars (as women you
know are talkatiue enough, & can chat like Pies)
all the worlde knoweth. Then some spend the
day till supper time, and then the night, as be-
fore. Other some spende the greatest parte of the
day, in sitting at the doore, to heare their drab-
ries.

Our liues
a slander to
the truth.

The great
paynes that
these gentle-
women take

Handbaskets clothes to sinne. The Anatomie

Exercises, and
practises of
the gentlewo-
men of Mu-
nidaol.

ries, to make knowne their beauties, to behold
the passengers by, to viewe the coast, to see fa-
shions, & to acquaint themselves with the bra-
uet fellows, for if not for these causes, I see no
other causes why they shoulde sit at their doores,
from Morning till Noone (as many doe) from
Noone to Night, thus vainely spending their
golden dayes in filthie idleness and sin. Again,
other some being weary of that exercise, take oc-
casion (about urgent affaires you must suppose)
to walke into the Towne, and least any thinge
might be gathered, but that they goe about seve-
rall matters in deede, they take their baskets in
their handes, or vnder their armes, vnder whiche
pretence pretie conceites are practized, and yet
may no man say blacke is theyr eye. But if all o-
ther wayes faile them, yet haue they one whiche
be sure will speede.

Handbas-
kets clothes to
sinne.

Spud. What way is that, I pray you declare
vnto me?

Philo. Seeing you are so desirous to knowe,
I will tell you. In the Feeldes and Suburbes
of the Cities, they haue Gardens, either palled,
or walled round about very high, with their Har-
bers, and Bowers fit for the purpose. And least
they might bee espied in these open places, they
haue their Banquetting houses with Galleries,
Turrettes, and what not els therein sumptuously
erected: wherein they may (and doubtlesse doe)
many of them play the filthie persons. And for
that their Gardes are locked, some of them haue
three

Garden in the
feldes no
better then
the Stewes.

three or foure keyes a peece, whereof, one, they keepe for themselves, the other their Paramours haue to goe in before them, least happily they might be perceiued, for then were all their spoote dash't. Then to these Gardens they repaire when thei list, with a basket and a boy, where they mee'ting their sweete heartes, receiue their wished desires. These Gardens are excellent places, & for the purpose, for if they can speake with their deatlinges no where els, yet there they may bee sure to meete the, and to receiue the guerdon of their paines, they knowe what I meane. But I wishe them to amende for feare of Gods heauie wrath in the day of vengeance.

Gardens places of baudry

Spud. Why doe you condemne the vse of Gardens and houses then altogether?

Spud. I do nothing lesse. For I knowe they bee very healthfull, comfortable, and holsome for mans body, and suche thinges, as the vse whereof we can not lacke. But I condemne these abuses, these corruptions, and enormities there vsed, and I pray God they may be reformed. There is nothing so good but it may be abused: yet I am not so precise that I woulde haue the thinge removed for the abuse, but the abuse to be taken away, whereby the thinge it selfe is made worse. For I speake not against the good and Godly women, for I knowe there be a greate number, and the Lorde increase the number of them, that are chaste, wise, sober, continent, and vertuous Matrones, and hope of all these corruptions. But

Every thing abused, is not to be removed but the abuse to be taken away onely.

Every thing abused, is not to be removed but the abuse to be taken away onely.

against those light, lewde, and incontinent Har-
lottes (as it is well knowne there be too many)
that runne to those places, as fast as euer did the
brothelles to the Stewes. And truely I thinke
some of these places are little better then the Ste-
wes and Brothell houses were in times past: I
beseeche the Lord to sweepe them cleane, eyther
with the Diuine braunch of his mercy, or with the
broom of his iudgement, that this wickednesse
may be done awaie.

Spud. Are those nice Dames, gentle, sober, &
discrete, or other wise, geuen to chiding, brawling,
and vniquietnesse? For they shew themselves a-
brorde (by reporte) as though butter woulde not
melt in their mouthes.

Wome good
and bad, but
the greater
number
naught.

Philo. There are some sober, wise, gentle, dis-
crete, and vertuous Matrones, as any bee in all
the worlde. And there be other some (yea maior
numerus) that are neuer well, but when they be,
eyther brawling, scolding, or fighting with some
of their householders; and such deuilles, as a manne
were better to be hanged then to dwell with the.
But because I haue small experience thereof my
selfe, saue onely by the reporte of them that haue
made triall thereof themselves, I will saye no
more, committing them ouer to the Lord, to
whome they either stand if they doe well, or fall
if they doe euill.

Spud. Seeing that by diuine assistance, you
haue now finished your tractation of the apparell
of Ailgna, shewe me (I pray you) what other a-
buses

of Abuses. **H**orrible whoredome, in Ailgna. 30

hale's bee there bled, for I am perswaded, that
Pride the Mother of Sinne, is not without her
Daughters semblable to herselfe, I will booke to

The horrible vice of whoredome in Ailgna

Philosophy

The horrible vice of Whoredome, also in
there too too much frequented, for the great
dishonour of God, & prouoking of his iudgements
against them, the shame and blemish
of their profession, the euill example of all
the worlde, and finally to their owne damnation
for euer, except they repent.

Spud. I haue heard them reason thus, that mutu-
all collusion betwixt man and woman, is not so
offensive before God. For doe not all creatures
(say they) as well reptilia terra, as volatilis
Coeli, creeping things vpon the earth, as flying
Creatures in the aire, and all other Creatures in
in generall both small and great, ingender toge-
ther: Hath not nature and kind ordyned the seed
and geue them members incident to that vse? And
doeth not the Lord (say they) as it were with a
stimule, or pricke (by his mandate, saying, increase
& multiply, & repleat terra, *creatura*
multiply, and fill the earth) stirre them vp to the
same? Oherwise the world would become barren
and soone fall to decay: wherefore they conclude,
that Whoredome is a badge of laue, a cognizance of

Whoredome
in Ailgna edq
toorish
the world
then Devils

Vayne & vni-
godly rea-
sons preten-
ding that
whoredome is
no sinne.

-ni sin
not
sinne

Oh wicked
Libertines.

H.ii.

amitie

Libertines, defend whoredome. The Anatomie

anemie, a tutch of lusty youth, a freendly dalliance, a redintegration of loue, and an enigne of good will, rather meritorious then damnable. These with the like be their childish exceptions, and frivolous objections, which I haue heard the many times to pretende, in defence of their carnall pollutions.

Those that
make whoredome
lawfull
are worser
then Deuills,

Philo. Cursed be those mouthes, that thus care to blaspheme the mighty God of Isracc, & his sacred worde, making the same clokes, to couer their sinne withall. They are muche worser then Libertines, who thinke all thinges lawfull, or Atheists, who deny there is any God. The deuills themselves neuer sinned so horribly, nor erred so grossly, as these (not Christians, but Dogges) do, that make whoredome a vertue, & meritorious. But because you shall see their deceptions displayed, and their damnable abuses more playnly discovered, I will reduce you to the first Institutiō, of this godly ordinance of Matrimonie.

The first institution of
matrimonie.

Gen. 2.
Math. 19.
Marke.
Luke 16.
1. Cor. 6.
Ephe. 5.

The Lord our God hauing created all things, in Heauen, Earth, or Hell, whatsoever, created of euery sexe two, male and female, and last of all other creatures, he made man after hys own likeness and similitude, geuing him a woman, made of a ribbe of his owne bodie, to be a companion and comforter vnto him, and linking them together in the honourable state of venerable wedlocke, hee blessed them both, saying: Crescite, multiplicamini, & replete terrā: Increase, multiplye, and replenishe the earth: whereby it is more

None then apparent, that the Lorde, whose name
 is Ichonah, the mightie God of Israell, is the
 Authour of godly Matrimonie, Instituting it ^{Marriage in-}
 in the times of mannes iunogenie in Paradise, ^{stituted for}
 and that as me seemeth for foure causes. First, ^{foure causes.}
 for the auoydance of whoredome: Secondly, for
 the mutuall comforte and consolation, that the
 one might haue of the other, in all aduersities
 and calamities whatsoeuer: Thirdly, for the pro-
 pagation of childre in the feare of the Lord, that
 both the worlde might be increased thereby, and
 the Lord also be glorified in him. And fourthly, to
 be a figure or type of our spirituall wedlocke, be-
 twixt Christ and his Church, both militant and
 triumphant. This congression, and mutuall
 copulation of those, that be thus ioyned together
 in the godly state of blessed Matrimonie, is pure
 Virginitie, and allowable before God and man,
 as an action whereto the Lorde hath promised
 his blessing through his mercie, not by our me-
 rite, ex opere operato, as some haue not to say.
 All other goings together, & coitions are dam-
 nable, pestiferous, and execrable. So haue you
 see, that whereas the Lorde saith, increase, mul-
 tiply, and fill the earth: he alludeth to those that
 are cheined together in the godly state of Matrimonie
 and wedlocke, and not otherwise. For, to
 those that goe together after any other sorte, hee
 hath denounced his curse & wrath for euermore,
 as his all sauing word beareth record.

And wher: as they say, that all creatures wth

H.iii.

the

Fidelitie in married couples. The Anatomie

How al crea-
tures doe goe
together in
their kinde.

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How al crea-
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their kinde.

the earth doe ingender together, I graunt this
true. But how in soe generall kinde,
there is no creature creeping on the earth, or
flying in the aire, how irrationall soeuer that
they so degenerate, as man doeth, but keepeth
the same state and order, wherein they were made
at the first, which thing if man did, he should not
committe such abhominable whoredome, & filthy
sinne as he doeth. It is sayed of those that write
the natura animalium, that (almost) all unreason-
able beastes, and flying soules after they haue
once linked, & united theselues together, to anie
one of the same kinde, and after they haue once re-
united theselues, the one to the other, they wil
neuer to part theselues after with any other, til the
one bee dissolued from the other by death. And
thus they keepe the knot of Patrimony inuiol-
able to the ende. And if any chaunce to reuolte,
and goe together with any other, during the lyfe
of his first mate, all the reste of the same kynde,
assemble together, as it were in a councel or par-
liament, and eyther kille, or greuously punish
the adulterer or adulteresse, whether soeuer it be
whiche lawe I would God, were amongst Chri-
stians established. By all whiche it may appeare,
how horrible a sinne Whoredome is in Nature,
that the verie unreasonable Creatures doe ab-
horre it.

The Heathen people who know not God, so
much lethe this stinking sinne of Whoredome,
that some burne them quicke, some hange them
on

on gibbets, some cut of their heades, some their
armes, legges & handes, some put out their eyes
some burne them in the face, some cut of their no-
ses, some one parte of their bodie, some an other,
and with some one kinde of torture, and some
with an other: but none leaueth the unpunished:
so that wee are sett to schoole, to learne our first
rudimentes (like younge Nouices or children,
scarce crept out of the shel) how to punish whor-
dome, euen by the unreasonable creatures, and
by the Heathen people themselves, who are igno-
raunt of the deuine goodnesse.

How much
the Heathen
haue detested
whoredome,

Sundry pus-
hmentes of
whoredome
amongest the
Heathen.

Spud. I pray you rehearse some places out of
the worde of God, wherein this cursed vice of
whoredome is forbidden, for my better instructiō.

Philo. Our Sauoure Christe in the eyght of
Iohn, speaking to the women, whome the mali-
cious Iewes had apprehended in adulterie, badde
her goe her way, and sinne no more. If it had not
bene a moste greuous sinne, hee would neuer
haue bid her to sinne therein no more. In the fift
of Mathew hee saith, who so lusteth after a wo-
man in his heart, hath committed the fact alrea-
die, and therefore is guiltie of death for the same.
To the Pharisees, as king Iohn, whether a manne
might not putte away his wife for any occasion?
Christ answered, for no cause, saue for Whore-
dome onely, inferring that Whoredome is so
hainous a sinne, as for the perpetration there-
of, it shall be lawfull for a man, to sequester him-
selfe from his owne Wife, and the Wife from her

Testimonies
out of the
word of God
wherin whor-
dome is for-
bid.

Math. 19.
Marke 10.
Luke 16.

Examples against whoredome. The Anatomic

owne Husbnde. The Apostle Paule saith:
Know you not that your bodies are the mem-
bers of Christ, shall I then take the members
of Christ (sayth he) and make them the mem-
bers of an whore? ~~God forbid~~, knowe you not
that he who coupleth himself with an harlot,
is become one body with her? Flee fornicatio
(sayth he) therefore, for euery sinne that a man
committeth, is without the body, but who so
comitteth fornicatio, sinneth against his own
body. And in an other place: Knowe you not,
that your bodies are the Temples of the holy
Ghoſt, which dwelleth within you? And who
so destroyeth the Temple of God, him shall
God destroy.

In an other place he saith: Be not deceiued,
for neither Whoremóger, Adulterer, Fornica-
tor, Incestuous person, nor such like shall euer
enter into the kingdome of heauen. Agayne,
Coniugium honorabile est inter omnes. *Ma-
riage is honorable amongest all men*, and the bed
vndefiled, but Whoremongers & Adulterers,
God shall iudge. In the Reuelation of Saint
John it is said, That they who were not defiled
with women, doe wayt vpon the Lambe, whe-
ther soeuer he goeth. The Apostle Paule, wil-
leth vs to be so farre from fornication, that it
may not once be named amongest vs, as be-
commeth Sainctes, with infinite suche places,
which for briefenesse I omit, referring you in
the olde Testament to these & such places, name-

Is, the 20. of Exodus. 20. of Leviticus. 22. Deuteronomie. 27. 2. Kings. 11. Leviticus. 11. Exodus. 22. Num. 5. Eccle. 9. Prouer. 23. Prouer. 7. verse. 24.

Spud. As you haue now proued by inuincible testimonies of holy Scripture, that whoredome is forbidden by the Lorde: So I praye you shewe me the greuousnesse therof, by some seuerer and rare examples of Gods iust Iudgement poured forth vpon the same from the beginning.

Philo. The whole worlde was destroyed wth Punishmentes of whoredome in all ages. water, not any liuing thinge left vpon the earth, (saue in the Arke of Noah) for the sinne of whoredome, Incest, and brothelrie vled in those daies. Gene. 7. 8. Sodoma and Gomorra two famous Citties, were consumed with Fire and Brimstone from Gene. 19. heauen, for the like sinne of Whoredome, Adulterie and Fornication. The Cittie of the Sichelmites, manne, woman, and child, were put to the edge of the sword, for the rauishing of Dina the daughter of Iacob. The Lord also tolde Abimelech, that if he did not let goe vntouched Sara, Abraham his wife, both hee and all his household should dye the death, notwithstanding hee did it ignorantly. Gene. 20. The very same happened to Isaac Gene. 28. also. Indas vnderstanding that his daughter in Lawe was impregnate, and greate with childe, and not knowing by whome, commaunded that she should be burned, without any further delay. Was not Absalon, King David his sonne, plagued all his life, for going into his fathers Concubines 1. Reg. 16.

Punishments for whoredome.

The Anatomie

Genes. 9.

cubines: And did not Achitophel who gaue cossell so to doe hang himselfe: Was not Ruben first boine sonne of Iacob, accursed for goyng vp to his ffathers bedde, and lost hee not his bythe-right, his dignitie, and pynarie ouer his brethren for the same: Were there not aboute thre score

Iudith. 10.

and fure thousand menne slayne for the Adultery done with one Leuites wife: Was not king Dauid punished all the dayes of his life, for his A-

2. Reg. 13. 21.

dultery done with Bersabe, Vrias his wife: Was

2. Reg. 21.

not his sonne Ammon, for lpyng with Thamar, slaine: Was not Salomon being peruercted in

3. Reg. 21.

Heathen women, cast out of the fauour of God,

norwithstanding, beeing otherwise, the wisest

Prince in all the worlde: Did not Achab at the

perswasions of Iesabell his cursed wife, falling

to Idolatrie, and worshipping of Idolles, and

Deuilles, suffer most cruell punishment in this

life all his dayes, besides what he suffereth now.

God onely knoweth. Were not the Israelite, and

Numc. 15.

Madianitthe woman both slayne, by that wor-

thy man Phinees, who rayne them both through

their priuite members, with his Hauelin or sword:

Iud. 16.

Was not Sampson brought to a miserable end,

his eyes being both put out, and hee made to be

a laughing stocke to all menne, through his too

much fauouring of wanton women: Was not

Genes. 12.

kyng Pharao wonderfully plagued, for but in-

tending euill in his hart, toward Sara Abraham

his wife: Did not the Lorde Iles (with a moste

greuous mortalitie) fower and twenty thou-

sand

sande of the Israelites in one day, for whoredome and adulterie, with the women of the Moabites and Madianites.

By these and suche like fearefull exampls of the iustice of God poured vpon these whoremongers and Adulterers, we may learne to know the greivousnesse of the same, and the punishment due to al Whoremongers and Fornicatours either in this life, or in the life to come, or els in both: for if the Lorde deferre the punishment of Whoredome in this lyfe, hee reserveth it for the worlde to come, suffering the wicked to wallowe in their sinne, and to fill vpp the measure of theyr iniquitie, that their damnation may be full. And if the Lorde left not sinne unpunished, no, not in his moste deare Sainctes, what hee shall doe in them, who dayly crucifie hym a newe, let the godly iudge.

Spud. Now I am fully perswaded by your invincible reasons, that there is no sinne greater before the face of God, then Whoredome. Therefore, God graunt that all his may avoyd it.

Philo. You have sayd true, for there is no sinne (almost) comparable unto it, for besides that, it bringeth everlastinge damnation to all that live therein to the end, without repentaunce: It also bringeth these inconveniences, with many more, videlicet, it dimmeth the sight, it impairerth the hearing, it enfeeblerth the sinewes, it weakeneth the loynes, it exhausteth the marow, consumerth the moisture and supplement of the body, it riseth

What euill
whoredome
bringeth to
mans body
in this life.

celeth

Many euils come by whoredome. The Anatomic

weleth the face, appalleth the countenaunce, it
dulleth the spirites, it hurteth the memorie, it
weakeneth the whole body, it bringeth consump-
tion, it causeth vlcration, scabbe, scurffe, blaime,
botch, pockes and byles, it maketh hoare haire,
halde pates: induceth olde age, and in fine, byn-
geth death before nature wige it. maladie enforce
it, or age constrayne it.

Spud. Seeing that Whoredome bringeth such
fower sauce with it, as namely death euerlasting
after this life, and so many discommodities be-
des in this life, I wonder that men dare commit
the same so securely as they doe now a dayes.

The small
care to auoyd
whoredome
in Ailgna.

Philo. It is so little feared in Ailgna, that un-
till one hath had two or three Bastardes a peece,
they esteeme him no man, (for that they call a mā
deed) in so much that euery scurvie boy of xii. or
xx. yeares of age will make no conscience of it,
to haue two or three, peradventure halfe a dosen
seuerall women with child as once, and this ex-
ploite being done, he shewes the all a fayre paye
of heeles, and away goeth he, Euro volocius, ac
quicke as a Bee (as they say) into some stralunge
place where he is not knownt: where howe he li-
ueth, let the wise iudge, sur celum non animus
mutat, qui trans mare currit, though they cha-
nge their place of aboad, yet their vaughte dispo-
sitione they retaine still. Then hauing estranged
themselues thus for a small space, they retorne a-
gaine, not to their yllstarritted life (I dare say)
but to their Countrey, and then no mange woe
say,

Whoremou-
gers.
Runnagates.

saie, blacke is theyr eye, but all is well, and they as good Christians, as those that suffer them unpunished.

Spud. The state and condition of that Countrey is most miserable, if it be true you report, it were much better, that every one had his lawfull wife, and every woman her lawfull husband, as the Apostle commaundeth, then thus to lye drowned and immerged in the filthie sinne of whoredome.

Philo. That is the onely salve and soveraigne remedie, which the Lord ordayned against whoredome; that those who have not the gifte of continencie might marrie, and so keepe their vesselles undefiled to the Lorde. But notwithstanding, in Ailgna there is over greate libertie permitted therein: for, little Infantes in Swadling cloutes, are often married by the ambitious Parentes and freendes, when they knowe neither good nor evil, and this is the cause of much wickednes, and directly against the word of God, and examples of the Primative age. And besides this, you shall have every saucie boye, of tenne, fourteene, sirteene, or twentie yeares of age catch up a woman, and marrie her, without any feare of God at all, or respecte hadde, eyther to her Religion, wisdome, integritie of lyfe, or any other vertue: or whiche is moze, without any respect how they may live together, with sufficient mayntenance for their callinges and estate. No no, it maketh no matter for these thinges, so he have his mettie

Pussie

Marriage, an
antidotarie
against whor-
dome.

Mariyng of
Infantes in
swadling
clothes.

Every boye
snatcheth vp
a woman to
wife.

Causes of many beggers in Ailgna. The Anatomie

**Cottages in
every lane
and.**

Pullie to huggle withall, for that is the onely thing he desireth. Then build they vpp a cottage though but of Elder poales, in euery lane ende almost, where they liue as beggers all their lyfe after. This filleth the lande with suche flore of Spendicants, or to speak plainely, of Beggers as we call them, that in short time (excepte some caution be prouided to prevent the same) it is like to grow to great pouertie and scarcenesse, which God forbid.

Spud. I can not see how this geare should be holpen:

**A restraint of
marriage.**

Philo. What, if a restrainte were made, that none (except vppon speciall and vrgent causes) should be marrie before they come to twenty, or forwer and twenty yeares, or at least before they be foureteene or eight yeares olde, would not this make fewer beggers now there are?

Spud. But if it were established, then should we haue moe Bastardes, and of the two, I had rather we had many legitimates, then many illegittimates.

**How whoredome
may be
suppressed.**

Philo. The occasion of begetting of many Bastardes, were soone cut off, if the punishment whiche epyther God his lawe doeth allowe, or els which good pollicie doth constitute, were aggravated, and executed vppon the offenders. For the punishment appoynted for whoredome, nowe is so light, that they esteeme not of it, they feare it not, they make but a ieste of it. For what greate thinge is it, to goe two or thre dayes in a white sheete

**The punish-
ment for
whoredome
ouer remisse.**

theete, or els in a Cope (a ridiculous kinde of punishment) before the Congregation, and that sometimes not past an hower or two in a daye, hauing their usuall garmentes vnderneath, as commonly they haue. And truly I cannot a litle admire at, nor yet sufficiently deplore þ wickednesse of the Ecclesiasticall Magistrates, in not punishing more greuously, thys horrible sinne of whoredome: for to goe in a theete with a white wand in their handes, is but a playn mocking of God, and of hys Lawes. This impunity (in respect of condigne punishment, whiche that vice requireth) doth rather animate, and imbolden them to the acte, then feare them from it. In so muche, as I haue heard some miscreantes impudently say, that he is but a beast, that for suche white liuered punishment, would abstayne from such gallant pastimes. And yet it is, that they who thinke it such a light matter, shall finde the sawce sower and sharper in hel. And yet as light & as easie as this punishment is, it may be, and is dayly suspended withall for monye: and this is thought to be the best kind of punishment to punish them by the purse. Theche which what can bee greater disorder in a Christian common wealthe: Is this any thinge els then to buye and sell the bodyes and soules of Christians for moneye? Can the Pope himselfe doe any more then this? Is not this a maintenance of the Sotenes? yea so long as this is vled, þ Sotenes shall neuer be out of Allgna. Yet þ Magistrates there-
 for

Whoredome
ought not to
be punished
by the purse.

Due punishment for whoredome. The Anatomie

To dispence
with whore-
dome for
money, is a
playne main-
teinaunce of
whoredome.

force of the Ecclesiasticall Hierarchie (for to the
I speake) take heed that they be not maintainers
of Stewes and whoredome, whereof they would
so faine bee thought to be suppressors. For this
kind of dispensing with Whoredome, Adulterie,
and Fornication for money, and setting of them
free a culpa, rubore, & pama, from the faulte it
selfe, from the shame, and punishment due for the
faulte? What is it els then not onely a mainte-
naunce, but also a stirring of them by to commit
whoredome, when for a little money they may
be discharged of all guilt. And this being cer-
taine, or at least very likely, that whosoever get-
teth one with child, of what reputation or degree
soever she be of, (if he be single) he shalbe forced
to marrie her, and thus for a little peece of money,
they may both haue a Bull of dispensation. This
being so, who I say will not seeke to aspire as
high as he may, and sooner (in hope of fur-
ther gayne) as many as he can. This siluer pu-
nishment is it, that defileth honest Matrones,
polluteth chaste Virgines, and dishonesteth poore
Maydes, to their vtter shame and vndoing for e-
uer. I say nothing, how the money receiued for
these dispensations is bestowed, how spent, nor
whereunto imploied. The Lord for his mercies
sake, giue them grace to punish vice severely
as the worde of God doth commaunde, and not
after their owne sensuall desires, and licentious
lusts; that God may be glorified, & their consci-
ences disburdened at the great day of the Lords.
Spud.

of Abuses. A late exāple for whoredome, in Ailg. 37

Spnd. What punishment would you haue inflicted vpon such as commit this horrible kind of sinners?

Philo. I would wishe that the man or woman who are certainly known without all scruple or doubt, to haue committed the horrible facte of Whordome, Adulterie, Incest, or Fornication, either should drinke a full draught of Moyses cup, that is, taste of present death, as Gods word doth command, and good policie allowe, or els, if that be thought too seuer (as in euil, men will be more mercifull, then the Authour of mercy himselfe, but in goodnes, farewell mercie) then would God they might be cauterized, and seared with a hott Iron on the cheek, forehead, or some other parte of their bodie that might be seene, to the end that the Adulterous children of Sathan, might be deterred from the honest and chaste Christians. But (alas) this vice (with the rest) wanteth such due punishment, as God his worde doeth command to be executed vpon them. The Magistrates wincke at it, or els as looking through their fingers, they see it, and will not see it. And therefore, the Lorde is forced to take the sworde into his owne handes, and to execute punishment himselfe, because the Magistrates will not do it. For better prooffe whereof, marke this straunge, and fearefull iudgement of God, shewed vpon two Adulterous persons in Mynidno!, euen the last day in effect, the remembraunce whereof is present Greene in their heades.

I. i.

There

Two Adulterers burned in Ailgna. The Anatomie

A most dread full example of two notorious whoremongers.

There was a man whose name was W. Rat-
 tur being certainly knowne to be a notorious
 Usurer (and yet pretending alway a singular
 Zeale to religion, so that he would selbome times
 go without a Bible about him, but see þe iudge-
 ments of God vpon them that will take his word
 in their mouthes, and yet saye cleane contrary,
 making the worde of God a cloke to couer their
 Sinne & naughtinesse withall as many do in these
 daies) who vpon occasion of businesse visiting Le-
 wodirb, a place appointed for þe correction of such
 as be wicked liuers, saw there a famous Whore
 but a very proper woman, whome (as is saide) he
 knew not, but whether he did, or not, certtain it is,
 that he procured her deliuey from thence, bailed
 her, and hauing put away his owne wife before,
 kept her in his Chäber, vsing her at his pleasure.

Whoremongers mem-
 bers of the
 Deuill.

The punish-
 mēt of whor-
 dome by the
 Lord himselfe
 from heauen.

Whilēt these two members of the Deuill were
 playing the filthie Sodomites together in hys
 chamber, & hauing a litle panne of coales before
 them, wherein was a very litle fire, it pleased
 God elien in his wrathe, to strike these two per-
 sones dead in a moment. The woman falling
 ouer the panne of coales, was burned, that all her
 bowelles gushed out, the man was founde lying
 by, his clothes in some partes being scorched and
 burned, and some partes of his body also. But
 whiche is moste wonderfull, his arme was bur-
 ned to the very bone, his Shurt sleeue, and dub-
 lett, not once perished, nor touched with the fire.
 Whereby may bee thought, and not without
 great

great probability of truth, that it was even the
fire of God his breath from heaven, and not any
naturall fire from the Earth. And in this won-
derfull and fearfull manner, were these cupple
found: which God graunt may be a document
or lesson admonitory, to al that heare or read y
same, to avoid the like offence: and to all Magis-
trates, an example to see the same punished with
more severity, to the glory of GOD, and their
owne discharge.

But so fare are some, frō suffering condigne
punishment, for this horrible sinne, that they gett
good maintenance with practising the same.
For you shall have some, yea many thousandes,
that live vpon nothing els, and yet goe cloathed
Gentlewomen like, both in their Silkes and o-
therwise, with their fingers clogged with rin-
ges, their wrists with bracelettes, and Jewels,
and their purses full of gold and silver: And here
of they make no conscience, so their Husbendes
know it not: Or if they doe, some are suche pea-
santes and such maicookes, that either they will
not, or (whiche is truer) they dare not reprove the
for it. But and if the Husbando once reprove them
for their misdemeanour, the they conspire his death
by some meane or other. And all this cometh
to passe, because the punishment thereof is no ex-
tremitie: as it ought to be. And some haue Gen-
tlemen and others (whereof some I knowe) are
so nuzzled herein, that hauing put awaye they
owne wiues: they keepe whores openly, without

Al.

any

Many gette
great liuings
with practi-
sing of whor-
dome.

Whoredome: Honest wiues putaway. The Anatomie

Putting away
honest wiues
and retaining
of whores.

any greates punishment for it, and hauing bene
conuicted before the Magisterie, and there bene
deposed vpon a booke to put away their whores,
haue put them forth at one doore, and taken them
in at the other. And thus they dally in their othe
with the Lorde, and stoppe the course of the law,
with rubrum argentum, wherof they haue store
to bestow vppon suche wickednesse, but haue not
a mite to geue towarde any good purpose.

Lawe ought
to be execu-
ted without
partialitie,

Wherefore, in the name of God, let all men
that haue put away their honest wiues, be forced
to take them agayne, and abandon all whores, or
els to taste of the lawe. And let all whores be cut
off with the sworde of right iudgement. For, as
long as this immunitie and impunitie is per-
mitted amongst vs, let vs neuer looke to please
God, but rather prouoke his heauie iudgements
against vs. And the reason is, for that there is no
sine in all the world, but these whores, & whores
maisters will willingly attempte & atchieue for
the inioying of their Whoredome: And Hell, de-
struction, and deathe euerlasting is the guerdon
thereof, and yet men cannot beware of it. The
Lord remoue it from all his children, and present
them blamelesse before hys tribunall Seate,
without spott or wrinkle, at the great day of the
Lorde.

Spud. What memorable thinge els haue
you seene there frequented: For seeing you
haue begonne, in parte, I pray you describe the
whole?

J The

The Gluttonie and excesse in Ailgna.

Philo.

I have scene that which grieueth me to report. Daintie fare,
The people there are maruelously geuen to gluttony and
baintie fare, gluttonie, belly cheere, and many Gourmandice
also to drunkenesse, and gourmandize. vfed in Ailg.

Spud. That is a manifest argumēt of good ho-
spitalitie, which boch is cōmended in the word of
God, & which, I knowe you will not reprehend.

Philo. Godly hospitalitie is a thing in no wise
worthy of reprehension, but rather of great com-
mendation, for many haue receaued Aungells in Godly hospi-
to their houses, as vnawares, by vsing the same: talitie to be
as Abraham, Lot, Tobias, & many others. Per commended.

if Hospitalitie flow ouer into supersticie and ri-
otous excesse, it is not tollerable. And nowe a
dayes, if the Table be not covered from the one
ende to the other, as thicke as one dish can stand
by an other, with delicate meate of sundrie sorts,
one cleane different from an other, and to euerie Varietie of
dish a scuerall sauce appropriate to hys kinde, dishes, and
it is thought there vnworthy the name of a Din- meates, with
ner: Yea, so many dishes shal you haue pfering their curious
the Table at once, as the vnsatiable Heliud, Lawces.

the deuouringst Glutton, or y greedest Corino-
rant that euer was, can scarce eate of euery one
a little. And these many shal you haue at the first
course, as many at the second, & peraduenture, more
at the third: besides other sweete condimentes, Excesse of
and delicate confectiōs, of Spiceries, and I can meates.

The austeritie
and godly
ſimplicite of
the former
world in
meates and
drinckes.

Nice tender
ſtomackes.

The ſcraginie
or rough fare
of our forefa-
thers.

Our nice fare
hath altered
our bodies
and changed
our nature.

not tell what. And to theſe dainties, all kinde of
Wines are not wanting, you may bee ſure. Oh
what niſitie is this? what vanitie, exceſſe, riott,
and ſuperfluitie is heere? Oh farewell former
worlde? For I haue heard my Father ſay, that
in his dayes, one diſhe or two, of good whiſſome
meate, was thought ſufficient for a man of great
worſhippe to dine withall, and if they had three
or foure kinds, it was reputed a ſumptuous feaſt.
A good peece of Beeſe was thought then, good
meate, & able for the beſt, but now, it is thought
too groſſe for their tender ſtomackes to diſgeſt:
For if they ſhould (their ſtomackes being ſo quea-
lie as they bee, and ſo vnable to conuert it) they
might happily euacuate the ſame agayne, as o-
ther filthie excrements, crude, and indigeſt, their
bodies receiuing no nourishment thereby, or els
it might lye ſtinking in their ſtomackes, as dirt
in a filthie Sink or Pitie. If this be ſo I mar-
uell how our forefathers liued, who ate little els
but colde meates, groſſe and hard of diſgeſture:
yea, the moſt of them fedd vpon Graine, Corne,
Rootes, Pulſe, Hearbes, Weedes, and ſuche o-
ther baggage, and yet liued longer than we, were
healthfuller than we, of better complexion than
we, and much ſtronger than we in euery reſpect:
wherefore I cannot perſwade my ſelfe otherwiſe,
but that oure niceſſe and curiousneſſe in diet,
hath altered our nature, diſtempred our bodies,
and made vs ſubiect to millions of diſeaſes and
diſeaſes, more than euer were our forefathers
ſubiect

subiecte vnto, and consequently of shorter life, then they.

Spud. They will aske you againe, wherefore God made such varietie of meates, but to be eaten of men, what aunswere geue you to that?

Philo. The Lord our God ordained indeede, the vse of meates and drinckes for man to sustaine the fraile caduke, and brittle estate of his mortall bodie withall for a time. But hee gaue them not vnto him to delight & wallow therein continual-
Medietie to be obserued in meates.

ly, as the Swine doth in the mire, for as the olde Adage saith: Non viuendum vt edamus, sed edendum vt viuamus. *We must not liue to eat, but we must eate to liue,* we must not swill and ingurgitate so muche into oure stomackes, as no more can be cramped in: The Lorde prouided them, that they shoulde bee as ordinarie meanes to preserve the state of our bodies for a time while st we liue & sojourn in this vaste Wildernesse of the world, but not that they should be instruments of destruction to vs both of body & soule. And truely they are no lesse, when they are take immoderately without the feare of God. Besides that, doth not the inuoluptuositie, and facietie of meates & drinckes prouoke lust: as Hiero. saith. Venter mero estmans spumans in libidine. *The belly inflamed with wine, brasteth forth into lust.* Doth not lust bring forth sinne, and sinne bring forth the deathe? The
When meates and drinckes are instruments of destruction vnto vs.

Children of Israhell, giuing themselves to delicate fare, and Gluttonie, fell to Idolatrie, Sacriledge, and Apostasie, worshipping Serkes.

Gluttony punished.

The Anatomie

3. Reg. 2.

Daniell. 5.
1. 17. 3. 25.

1. Luke. 16.

1. 4.

stones and Deuilles, in stead of the liuing God. The sonnes of Hely the Priest, geuing themselves to vaintie fare and belly cheare, fell into such sinne, as the Lorde slewe them all, and their father also, for that he chastised the not for the same. The Children of blessed Iob in midst of all theyr banquettings and riot, were slaine by the Lord, the whole house falling vpon them, and destroying them most pittifully. Balchazar, King of the Chaldeans, in middelt of al his good cheare, saw a hande, writing vpon the wall these wordes, Mene, mene, techel vpharlin: signifyng that his kingdome should be taken from him, and so it was, and he slayne the same night by the hande of the Lorde. The rich Glutton in the Gospell, for his riotous feastings and preposterous liuing, was condemned to the fire of Hell. Our Father Adam with all his Offspring, (to the ende of the worlde) was condemned to Hell fire, for taking one Apple to satisfie his gluttonous desire with all. Gluttonie was one of the chiefest capons, wherewith the Deuill assailed Christe, thinking thereby to batter his kingdome, and to winne the field for euer: Yet notwithstanding, the greuousnesse hereof, the same is thought to be a countenance, and a great credite to a man in Ailgna. But true Hospitalitie consisteth not in manye dishes, nor in sundry sortes of meates (the substance wherof is chaunced almost into accidentes thorow their curious Cookeries, and impotionate flibbet sauces, which rotte their bodies and shor-

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ten

ten their daies) but rather in geuing liberally to the poore, & indigent members of Iesus Christ, helping the to meate, drinke, lodging, clothing, and such other necessities whereof they stande in neede. But such is their hospitalitie, that a poore haue the least part of it. You shall haue twentie, fortie, fiftie, yea, a hundred pounce spent in some one house in banquetting and feasting, yet the poore shall haue little or nothing: if they haue any thing, it is but the refuse meate, scrappes and paringes, suche as a Dogge would scarce eate sometimes, and well if they can gette that too: in steade whereof, nowe and then not a few haue whipping cheare to feede themselves withall. Yea, it is counted but a small matter for a man to can scarcely dispende forty pounce by the yeare, to bestowe against one time, ten or twenty pounce thereof in spices. And cruelly so long & so greeduously hath this excessse of gluttonie and daintie fare surffected in Ailgna, as I feare mee, it will spue out many of his mapsters out of doores before it be long. But as some be ouer larg, so other some are spare inough, for when any meate is stirring, then locke they by their gates, that no man may come in. An other sorte haue so many houses, that they visite them not once in seven yeares, many Chimnies, but little smoke, faire houses, but small hospitalitie. And to be playne, there are three Canckers whiche in proccesse of time will eate vpp the whole Common wealth of Ailgna, if speedy reformation be not had: name-

Wherin hospitalitie consisteth.

The small reliefe of the poore.

Locking vpp of Gates when meate is stirring.

Three deuouring Canckers.

ly, daintie fare, gorgious Buildinges, & ſump-
tuous Apparel, which three deuouring Cankers,
eſpecially, yet not without their coſin germanes
doe flourish there. God remove them thence for
his Chriſtes ſake.

Spu. I had thought þ daintie fare & good there
had both nourished the body perfectly, & alſo pro-
longed life greatly, and doth it not ſo thinke you?

Who more
ſubiect to in-
firmities then
they that fare
beſt.

Philo. Experience, as in my former intimati-
ons you may gather, teacheth cleane contrary:
For who is ſicklier then they, that fare diſcretionally
every day? who is corrupter? who beſeareth more?
who looketh worſe? who is weaker and feebler
then they? who hath more filchie choller, ſlegme
and putrifaction (together with groſſe humors)
then they? And to be briefe, who dyeth ſooner then
they? Doe we not ſee the poore man that eateth
browne bread (whereof, ſome is made of Rye,
Barlie, Peaſon, Beanes, Oares, and ſuche other
groſſe graines) and drinketh ſmall drinke, pea,
ſometimes water, feedeth vpon Milke, Butter,
and Cheeſe, (I ſay) doe wee not ſee ſuche a one,
healthfuller, ſtronger, ſapier complexioned, and
longer liuing then the other, that fare daintilie
every day? And how ſhoulde it be otherwiſe? for
wil not the eating of diuers and ſundry kindes of
meates of contrary operations and qualities (as
one meale) engender diſtemperance in the bo-
die? And the body diſtempered, will it not fall in-
to ſundry diſeaſes? one meate is hard of dige-
ſture, an other of light, and whileſt the meate of
hard

Eating of di-
uers meates
at one time
hurtfull.

hard digestion is in concocting, the other meate of light digestion doeth putrifie and stinke, and this is the very mother of all diseases: one is of this qualitie, an other of that, one of this operation, an other of that: one kinde of meate is good for this thing, an other is naught for that. Then how can al these contrarieties and discrepances agree together in one bodie at one and the same tyme? will not one contrarie impugne his contrarie? one enemye resist an other? Then what wisse man is he that will receive al these enemies into the castle of his bodie at one time? Doe we not see by experience, that they that geue themselves to daintie fare, and sweete meates, are neuer in health? doeth not their sight waxe dimme, their eares hard of hearing, their teeth rotte and fall out? Doeth not their breath stinke, their stomacke belche forth filchy humours, and their memorie decay? doe not their Spirites & senses become heauie and dull, by reason of the exhalations and impure vapors, which rise from these gingered meates & spoiled stomacks: and running vp to the head, mortifie the vitall Spirites and intellectuall powers? doth not the whole bodie become purlie & corrupted, yea sometimes decrepite withall, and full of all filchie corruption. The Lorde keepe his cholen from the tasting thereof.

J Drunkenesse in Ailgna.

Spud. **Y**ou speake of Drunkenesse, what saie you of that?

Philo.

The beastly vice of drunkennesse. The Anatomie

The beastly
vice of dron-
kennesse fre-
quented in
Ailgna.

The spirite of
the buttry,
in dronken-
nesse and ex-
cesse.

Philo. I say, that it is a horrible vice, and too much used in Ailgna. Every Countrey, Citie, Towne, Village, and other places, hath abundance of Alehouses, Tavernes, & Innes, whiche are so fraught with Drunkennes night and day that you woulde wonder to see them. You shall haue them there sitting at the Table, and Goodale all they day long, yea, all the night too, peradventure a whole weeke together, so long as any money is left, swilling, gulling, and carousing from one to another, till neuer a one can speake a ready word. Then when is the Spirit of the Butterie they are thus possessed, a worlde it is to consider their gestures and demeanours, one towards another, and towards euery one els. Nowe they stutte and stammer, stagger and reele to and fro, like madmen, some vomiting, spewing, and disgorging their filthie stomaches, & other some (Honor sit auribus) pissing under the boorde as they sitte, and whiche is moste horrible, some fall to Swearing, Cursing, and Bannying, interlacing they speeches with curious tearmes of blasphemie, to the greate dishonour of G O D, and offence of the Godly hearers.

Spud. But they will saye, that God ordayned wines and strong drinckes, to cheare the hart, and to sustayne the body withall, therefore it is lawfull to vse them to that end.

Philo. Deacent (moderately take) Corroborate the body, refreshe the Arteries, and reuiue the Spirites

Spirites, making them apter, every member to doe his office, as God hath appointed the; but being immoderately taken (as commonly they be) they are instrumentes of damnation, to the abuses thereof, and nourishe not the body, but corrupt it rather, casting it into a Masse of diseases: besides, a manne once drunke with wine, or strong drinke, rather resembleth a brute beast, then a christian man: For, doe not his eyes begonne to stare, and to be red, ferie, and bleared, blubbering forth seas of teares? Doeth hee not frothe and some at the mouthe like a Boze? Doeth not his tongue faulter, and stammer in his mouthe? Doeth not his head seeme as heauy as a Millstone, being not able to beare it up? Are not his wittes and spirites, as it were drownded? Is not his understanding altogether decayed? Doe not his handes and all his body Embrace, quauer and shake, as it were with a quotidian Feuer? He casteth him also into a Diopsie, or Pluresie, nothing so soone: it infeebleth the Senewes, it weakeneth the naturall strength, it corrupteth the blood, it dissolueth the whole manne at the length, and finally, maketh him forgetfull of himselfe altogether, so that what hee doeth being drunke, hee remembreth not being sober. The Drunkard in his dronkenesse, killeth his freend, reuileth his louer, discloseth secretes, and regardeth no man: He vicerly expelleth all feare of God out of his minde, all loue of his friendes & kinnsfolkes, all remembrance of honestie, ciuili-

The lothe-
some quali-
ties of those
that be drunke

The transfi-
guration of
those that be
drunke.

The discom-
modities of
drunkennes.

Drunkardes worse then Beastes. **The Anatomie**

**Drunkardes
worse then
beastes.**

tle and humanitie: so that I will not feare to call
Drunkardes beastes, and no menne, and much
worse then beastes, for beastes neuer exceede in
any such kinde of excesse, or superfluitie; but al-
way modum adhibent appetitui, They measure
their appetites by the rule of necessitie, whiche
would God we would doe.

Spud. Seeing it is so greates an offence before
God, I pray you shewe me some testimonies of
the holy Scripture agaynst it, for what soever is
euill, the word of God (I doubt not) reprobeth the
same.

Philo. It seemeth you haue not read the holy
scripture very muche, for if you had, you should
haue founde it, not onely spoke agaynst, but also
throwne downe euen as hell, for prooue whereof,
of infinite places, I will recite a fewe. The Pro-
phet Esaias thundereth out agaynst it, saying: Ve-
qui consurgitis mane ad ebrietatem secundam
Woe bee to them that rise early to followe drun-
kenesse, wallowing therein from morning to night
untill they bee sett on fire with wine and strong
drinke: Therefore gaperh holle, and openeth her
mouthe wide, that the glory, multitude, & wealth
of them that delight therein, may goe downe into it,
sayth the Prophet.

Esay. 5.

**Testimonies
agaynst drun-
kenesse, out
of the worde
of God.**

Hoseas. c. 4.

The Prophet Hoseas sayth, Fornicatio, vinu,
& mustum auferunt animum. Wherof, wine,
and strong drinke, insatuate the heart of man.

Ioel. 1.

The Prophet Ioel, biddeth all Drunkardes
weepe and howle you wine bib-
bers,

bers, for the wickedness of destruction that shall fall upon you.

The Prophet Habacuck, foundeth a masse of sorrowfull Asarum, not onely to all Drunkardes, but also to all that make them drunken, saying: Woe be to him that geueth his neighbour drink till hee be dronke, that thou mayst see his priuities.

Salomon sayth, wine maketh a man to bee scornfull, and strong wine maketh a man vnquiet, who so taketh pleasure in it, shall not be wise. In an other place, keepe not companie with wine-bibbers, and riotous persons, for suche as bee Drunkardes shall come to beggerie.

In the twenty and thre of his Prouerbes he sayth, To whom is woe? To whome is sorow? To whome is strife? To whom is murmuring? To whome are woundes without cause? And to whome are redde eyes? Euen to them that tarie longe at the Wine, to them that goe, and seeke mixt wine. And agayne: Looke not thou vpon the wine when it is red, & whē it sheweth his coloure in the cuppe, or goeth downe pleasauntly, for in the end, it will bite like a serpent, and hurte like a Cockatrice, or Basillicke, whiche slea or kill menne wyth the poyson of their sight. Agayne, it is not for kinges to drinke Wine, nor for Princes to drinke stronge drynke. Our Sauour Christ in the Gospell of Sainct Luke, biddeth vs take heed

Drunkennesse forbidden. ~~in omisso~~ The Anatomie

heebe, that wee be not overcome with surfeiting
and drunkennesse, and cares of this lyfe, least the
day of the Lord come vpon vs vnawares.

S. Paule to the Ephesians bidderth be ware, that
we be not drunken with wine, wherein is excessse,
but to be filled with the Spirit. The same Ap-
ostle in an other place, sayth: That neither
Whoremonger, Adulterer, Drunkard, Glut-
ton Riotous person, nor suche like, shall euer
enter into the kingdome of heauen. By these
few places out of many, you may see the inuini-
tie of this vice, whiche is so muche euery where
frequented.

Spud. Let me intreate you, to shewe me some
examples withall, whereby I may see, the effec-
tes thereof, and what punishment hath bene shew-
ed, vpon the offenders therein in all ages.

Genes. 19.

Philo. Drunkennesse caused Lot to committe
molte shamefull Incest, with his owne twoo
Daughters, who goot them both with childe, hee
not perceiuing it, neyther when they lay downe,
nor when they rose by. See howe Drunkennesse
afflicteth a man, depriving him of all sence, rea-
son and vnderstanding.

Examples a-
gaynst drun-
kenesse.

Drunkennesse caused Noah, to lye with hys
priuities bare in his Tabernacle, in such heauly
sorte, as his wicked Sonne Cham tested and
scoffed at the same.

Through Drunkennesse Holophernes, that
great and inuincible Monarche of the Assirians
was overcome by a woman, hauing his head
cutte

Luke. 16.

cutte from his shoulders with a fauchone.

Through drunkennesse, Kyng Herod was Luke. 16.
brought to suche Idiorie, and foolishhe dotage,
that he caused the heade of good Ihon Baptist to
bee cutte of, to satisfie the request of a dauncyng
strumpet.

That riche Epulo, of whom Sain^t Luke ma^ke Luke. 16.
keth mention was for his drunkennesse, and riot-
ous excesse condemned to the fire of hell for e-
uer: with many moe examples, whiche for short-
nesse I omitte. Now seeyng then, that drunken-
nesse is bothe offensive to GOD, and bringeth
such euilles in this life present: Lette vs in the
name of God auoide it, as a most wicked thing,
and pernicious euill.

For, euery Drunkarde is so farre estranged
from hymself, that as one in an exrasic of minde,
or rather in a plaine Phrenesie, he maie not bee
sated to bee sui animi compos, *a man of sounde*
witt, but rather a very Bedlem, or muche worse,
no Christian, but an Antichristian, no member of
Christe Iesus, but an Impe of Sathan, and a
limme of the Deuill. Therefore in the name of
God, let vs auoyde all excesse, embrace temperan-
cie, and sobrietie, and receiue so much as maie
satisfie nature, not the insatiate appetites of our
fleshy desires. Knowyng, that except the Lorde
blesse our meates and drynkes within our bo-
dies, and giue them power and strength, to nou-
rishe and feede the same: and our bodies their na-
turall powers, euery member to doe his office,

How farre
Drunkardes
are estranged
from them-
selues.

What if God
blesse not our
meate.

R. I.

and

and duette: our meates shall lye in our stomackes
stinkyng, smellyng, and rottyng like filthie ca-
rion in all lochsome stinke.

Giuing of
thanks be-
fore meate, &
after,

So farre of ought we to bee from abusyng the
good creatures of God, by riot, drunkenness or ex-
cesse, & we ought neuer to take a morsell of bread,
nor sopp of drinke; without humble thanks ge-
uing to y^e Lord for the same. For we neuer read, &
our Sauour, Christ euer eate, or drinke but he gaue
thanks (or as we call it, sated grace) bothe before
the receipt thereof, and after. This neede he not
to haue doen, in respect of hym self, but for our e-
rudition and learning, according to this sayng:
Omnis Christi actio, nostra est instructio. Eue-
ry action of our Sauour Christ is our example and
instruction, to so low as nere as we are able.

Or if all that hath been said hether to, bee not
sufficient to withdraue vs from this beastly vice
of drunkenness: yet let vs sette before our eyes
this most fearefull iudgement of God, executed
vpon a sorte of drunkardes, the storie whereof is
this. The eight date of February 1578. in the
Countrey of Swabien, there were dwellyng
eight men Citizens, and Citizens Sonnes,
very riotously and prodigally inclined, the na-
mes of whom, for the better credite of the storie,
I haue set downe, viz. Adam Giebens, George
Kepell, Ihon Keisell, Peter Hersdonse, Ihon
Wagenäer, Simon Henrickes, Harman Fron
Iacob Harmans, all whiche woulde needes goe
to the Tauerne, vpon the Sab both daie in the
morning

A most dread-
full example
of Gods
iudgements
shewed vpon
certeine
Drunkardes
abusyng the
good crea-
tures of God.

meanynge betwixt early, in contempt of the Lorde,
and his Sabbath. And commynge to the house of
one Anthonie Hage, an honest, godly man, who
kynce a Tawerne in the same Towne, called for
burnte Wine, Sacke, Malmesie, Hipocras, and
what not. The hoste tolde them, that they should
haue none of all these, before the deuine seruice;
and the Sermon tyme were past, and counsell-
ed them to goe heare the sacred wordes of God
preached. But then Iane Adam Gibbins, who ad-
vised them to heare the Sermon, for feare of
Gods wrath, demer sayng: That they forsooke
that kind of exerrite. The good hoste neither ge-
uyng them any wine himself, nor suffering a-
ny other, went to the Sermon, as euerye did
binde him: who being gone, they fell to cursing
bannyng, and swearing, wishing that he might
heare his nethe, or euer he came againe from
the Sermon, and brustynge forth into these in-
temperate speeches, the Deuill brake out ne-
ckes, if we departe hence this daie, either quicke
or deade, till wee haue had some wine. Straight
waie, the Deuill appered vnto them, in the like-
nesse of a yong man, bynging in his hande, a
Flagon of wine, and demaundayng of them, why
they caroused not, he dranke vnto them, sayng:
Good fellowes bee mery, for ye shall haue wine
enough, for you seme lustie laddes, and I hope
you will paye me well, who inconsiderately an-
swered, that they would paye hym, or els they
would guage their neckes, yea their bodies, and

The propertie
of a good
Hoste.

collinsell
orshaw
reginald
sullivan
ms

A caueat for
cursers and
bannys
-A to you
and did mak

the desperate
securitie of
Drunkardes.

The deuilles
rewarde to
his darlings
the Drunkards.
des.

The mercie
of God in sa-
uing of A-
dam Gibiens.

loules rather then to faile. Thus they continued
smallyng, gullyng, and carousyng so long, as
till one could scarcely see an other. At the last the
deuill their host, tolde them, that they must needes
pate the shoete, whereat their hartes waxed cold.
But the Deuill comfortyng them, saied: Bee of
good cheare, for now must you drinke boilyng
Lead, Pitche, and Brimstone with me in the pie
of hell for euermore: Hereupon immediatly he
made their eyes like flames of fire, and in bredth
as broad as Saucers. Then beganne they to call
for mercy, but it was too late. And ere they could
call againe for merrie and grace, the Deuill pre-
uented them, brake their neckes a sonder, and
shewe most horrible flames of fire, out of their
mouthes. And thus ended these seven drunkar-
des, their miserable daies, whose Iudgement I
leane to the Lorde. The other, Adam Gibiens,
who countelled them before, to go to heare the
Sermon, haayng some sparkes of faith in hym,
was preserued from death, by the great mercie
of God, and greatly repented his former life, pel-
dyng praise vnto God, for his deliuerance. Thus
haue I in sempiternam rei memoriam, faith-
fully recorde the Storye of these eight drunkar-
des, and of their fearefull ende, taken out of
a Dutche coppie printed at Amsterdam, and at
Straesburch, for a cauate to all Drunkardes,
Gluttons, and Riotous persones throughout the
w^{or}le worlde, that they offende not the Lorde in
the like kynde of offence.

An other like example of Gods Diuine Justice, shewen vpon twoo blasphemous Drunkardes in Almaine, in the Towne of Nekerthosewe, chaunced the fourth daie of July 2580. the truth whereof is as followith. These twoo Drunkardes, traigned by the waie, came into an Inne, and called for bread and wine. The Host with speede brought them verie good, but they dislikyng the wine, for the newnesse thereof, commaunded better Wine to bee brought, so in fine they had bothe newe, and old good store. Thus satte they swilling, and carousyng one to another, till they were both as dronke as Rattes. Then one of them powpyng forthe wine, caroused to his fellowe, the other pledgyng hym asked to whome he should drinke, quoth this verlet drinke to GOD, he hearpyng that, poured forthe wine, and dranke to God. This dooen, he asked his companion of which wine God should pledge hym, of the newe, or of the old. He answered of whether thou wilt. Then he takyng the newe wine in his hande, filled the Cuppe therewith, and reachyng forthe his arme, as high as he could, as though God should haue pledged him in deed, saied these wordes: God I would faine knowe, what wine thou louest best, this newe wine is good inough, and too good for thee, if thou haddest sent better, thou shouldest haue hadde better, but suche as it is take it, pledge me quicke-ly, and carouse it of euery sopp, as I haue doen to thee, if not, thou doest me wrong. Haryng thus

An example of God es wrathe and seuerie iustice executet vpon 2. Drunkardes in Almaine.

A caueat to blasphemers, and contemners of the maiestie of God.

Beholde the blasphemie of this deuill, and feare.

nished this horrible vice of Drunkennesse, which
God graunt euery true Christian man make a-
uoyde, for feare of Gods vengeaunce.

I Couetousnesse in Ailgna.

Spud.

Shewe me I praye you, the state of that Coun-
trie a little further: is it a wealchie Countrie
within it self, or otherwise pooze and bare?

Philo. It is a moste famous Ilande, and fer-
tile Countrie, aboundyng with all maner of
Roze, bothe of richesse, treasure, and all thynges
els whatsoeuer: but as the Countrey is wealthy
and rich, so are the inhabitauntes fro the highest,
to the lowest, from the Prieste, to the popolare
sorte, euen all in generall, wonderfully inclined
to Couetousnesse, and Ambition, which thyng,
whylest they followe, they can neuer bee satisfied:
for, *Crescit amor nummi, quantum ipsa pecu-
nia crescit.* The loue of money doeth by so muche
the more in crease, by how muche more the money
it self doeth increase: And the nature of a couetous
man is suche, that tam deest quod habet, quam
quod no habet: as well that thing which he hath,
as that whiche he hath not, is wantyng vnto hym.

Therefore may a couetous man well be compa-
red to hel, which euer gapeth & yawneeth for more,
& is neuer content with enough. For right as Well
euer hunteth after more, so a couetous mā drow-
ned in the quauemire of Auarice, and plasse of
ambition, hauyng his *summam voluptatem re-*

The nature
of a couetous
man.

The insacia-
ble desire of
a couetous
man.

K.iii.

posed

Moderate care allowable.

The Anatomic

posed in momentanie riches, is neuer content with enough, but still thirsteth for more, muche like to a man sicke of an Ague, who the more he drinketh, the more he thirsteth: and the more he drinketh, the more his disease increaseth. Therefore

The Purse of
a riche man

I holde it true, whiche is writ: Bursa auari, os est diaboli, The pouche of a riche couetous man, is the mouth of the deuill, whiche euer is open to receiue, but alwaie shut to giue.

Spud. But they will easily wipe awaie this blot: For are wee not bounde to prouide for our selues (saie they) our wiues, our children, and famelie? Doeth not the Apostle holde him for an Infidell and a deneger of the faith, who prouideth not for his wife and famelie? And therefore herein we shewe our selues rather good hous-bandes, carefull, and obedient Christians, then couetous, or ambitious persons: This exception haue I heard them pretend for themselves.

How farre e-
uery man is
bould to pro-
uide for his
Famelie.

Philo. Every Christian man is bound indeed in conscience before God, to prouide for his household and Famelie, but yet so as his immoderate care surpasse not the bandes, nor transcende not the limits of true Godlinesse. His chiefest trust and care is to rest onely in the Lorde, who giueth liberally to euery one that asketh of him in veritie and truthe, and reprocheth no man, and withall he is to vse suche ordinarie meanes, as God hath appointed, to the performance of the same. But so farre from couetousnesse and from immoderate care would the Lorde haue vs, that wee ought

ought not this daie to care for to morowe: for (saith he) sufficient to the daie, is the trauaile of the same. After all these thinges (with a distrustfull, and inordinate care) doe the Heathen seeke, who knowe not God, saith our Sauour Christ, but bee you not like to them. And yet I saie, as we are not to distrust the prouidence of God, or dispaire for any thynge: so are we not to presume, nor yet to tempte the Lord our GOD, but to vse suche secondarie causes and instrumentall meanes, as he hath commaunded & appointed to that ende and purpose, to get our owne liuyng and maintenaunce withall. But this people leauing these Godly meanes, do all run headlong to couctousnesse and ambition, attemptyng all waies, and assaying all meanes possible to exaggerate and heape vp riches, the thicke claie of damnation to themselves for ever. So (likewise) Landlordes make Marchaundize of their poore Tenants, racking their rentes, raising their Fines and Incomes, and settynge them so straight vpon the tenter hookes, as no man can liue on them. Besides that, as though this pillage and pollage, were not rapacious enough, they take in, and inclose Commons, Moores, Heathes, and other common pastures, where out the poore Commonalties were wont to haue all their forrage and feedyng for their Cattell, and (whiche is more) Corne for themselves to liue vpon: all which are now in most places taken from them, by these greedie Puttockes, to the great impouerishyng

Immoderate
care for riches
reproued.

Landlordes
racke their
tenantes.

Inclosyng of
Commons
from the
Poore

and utter beggering of many whole Townes and Parishes, whose tragicall cries & incessant clamours, haue long since pearced the Skies, and presented theselues before the Maiestie of God, crying: How long Lord, how long wilt thou deferre, to reuenge this villanie doen to thy poore Sainctes, and seelie members vpon the earth: Take heede therefore you riche men, that poll and pill the poore, for the blood of as many as miscarie any manner of waie, through your iniurious exactions, sinister oppressions, and indirecte dealinges, shall be poured vpon your heades, at the great daie of the Lord.

Cursed is he (saith our Saniour Christ) that offendeth one of these little ones: it were better that a Millstone were hanged aboute his necke, and he caste into the middell of the Sea. Christe so entirely looueth his poore members vpon earth, that he imputeth the contumely, whiche is doen to any one of them, to bee doen to hym self, and will reuenge it, as doen to hym self: wherefore GOD giue them grace, to laye open their inclosures againe, to let fall their Rentes, Fines, Incommes, and other impositions, whereby God is offended, the poore brethren beggered, and I feare mee, the whole Realme will bee brought to utter ruine and decay, if this mischief bee not mette withall and encountered with, verie shortly. For these inclosures bee the causes, why riche men, eate vpp poore men, as beasts doe eate grasse. These I saie are the Caterpillers

Iniurie to
Christ his
members, is
iniurie to
Christ,

Inclosures.

lers and deuouring Locustes that Massacre the poore, and eate vp the whole Realme, to the destruction of the same: the Lorde amende them.

Upon the other side, the Lawyers they ruffle it out in their Silkes, Veluettes and chaines of golde: They build gorgeous houses, sumptuous Coesires, and stately Turrettes. They keepe a poore like mightie Potentates, they haue there bandes and retinewes of men, attendante vpon them dailely, they purchase Castelles & Towers, Landes and Lordshippes, and what not? And all vpon the pollung, and pillung of the poore commons. They haue so good consciences, that all is fishe that comes to the nette, they refuse nothyng that is offered, and what they doe for it, in prefer-
Lawyers ruffling in poore mens riches.
 ryng their poore Clientes causes, the Lord knoweth, and one daie they shall finde it: If you haue arguent, or rather rubrum vnguentum, I dare not saie gold, but red ointment, to grease them in the fist withall, then pour sure shal want no furtheraunce, but if this liquour bee wantyng, then farewell Cliente, he maie goe shooe the Goose, for any good successe he is like to haue of his matter: without this, Sheriffes and Officers will returne Writtes with a tardè venit, or with a non est inuentus, finally to the poore mannes profite. But so long as any of this ointment is propppyng, they will beare hym in hand, his matter is good and iuste, and all to keepe hym in vie, till all bee gone, and then will they tell hym his matter is naught: and if one aske them why they tolde
Oyntment to grease Lawyers in the fist withall,

Polyng Lawyers, in Ailgna.

The preten-
fed excuse of
Lawyers whē
their Clientes
haue lost
their plees.

The slaughtre
practises of
Lawyers.

The fraudu-
lent dealyng
of Marchant
men.

Artificers.

The Anatomie

tolde not their Clientes so in the beginnyng,
they will answere I knewe not so muche at the
first, the fault is in hymself, he tolde me the beste,
but not the worst: He shewed me not this Eui-
dence and that Euidence, this President, and that
Presidente, turnyng all the fault vpon the sug-
gester, whereas the whole faulte in deede is in
hymself, as his owne conscience can beare hym
witnesse. In presence of their Clientes, they will
be so earnest one with an other, as one (that knew
not their sleighthes) would thinke they would goe
together by the eares. This is in stead of a sho-
pynge horne to draw on their Clientes withall: but
immediatly after their Clientes bee gone, they
laugh in their sleeues, to see how pretillie they can
fetch in suche somes of money, & that vnder y^e pre-
sence of equity & Justice. But though they can for
a time (prestigiatorum more) like couing decei-
uers, caste a misse befoze the blind world, yet the
Lord who seeth (suborned by none) y^e secretes of
all harts, shall make them manifest to all y^e world,
and reward them according to their doynges.

The Marchaunt men by their Marting, chaf-
feryng, and chaunging, by their counterfeit ba-
lances, and vnttrue waighthes, and by their surpi-
syng of their wares, heape vp infinite treasures.
Artificers and Occupiers, euen all in generall,
will not sell their wares for no reasonable price,
but sweare and teare pitifullie, that suche a thing
cost them so muche, and suche a thing so muche,
whereas they sweare as false, as the liuyng
Lorde

Lord is true: but one daie let them bee sure, that the Lord (who saith, Thou shalt not sweare at all, nor deceiue thy brother in bargaynyng) will reuenge this villanie doen to his Hauke.

Into suche a ruinous estate, hath Couetous-
 nesse now brought that Lande, that in plentie of
 all thynges, there is scarcitie, and dearthe of all
 thynges. So that, that whiche might haue been
 bought here tofore, within this twentie, or four-
 tie yeres, for twentie Shillynges, is now worthe
 twentie Nobles, or twentie pound. That whiche
 then was worthe twentie pound, is now worthe
 an hundred pounde and more: Whereby the
 riche men haue so balaunced their chestes with
 golde and siluer, as they cracke againe. And to
 suche excelle is this couetousnesse growne, as e-
 uery one that hath money, will not sticke to take
 his neighbours house ouer his head, long before
 his peeres bee expired: Whereby many a poore
 man, with his wife, children, and whole familie,
 are forced to begge their breade all their daies
 after. An other sort who floure in wealthe, if a
 poore man haue either house or Lande, they
 will neuer rest untill they haue purchased it, gi-
 uing hym not the thirde parte of that it is worth.
 Besides all this, so desperately giuen are many,
 that for the acquiryng of siluer and golde, they
 will not sticke to imbrowe their hands, and bath
 their armes in the bloud of their owne Parentes
 and freendes moste vnnaturally. Other some
 will not make any conscience, to sweare and for-
 sweare

Great dearth
 in plentie of
 all thinges.

Takyng of
 houses ouer
 mens heades.

The desperat
 desire of men
 to get money.

Greedie Couetousnesse in AilgnaThe Anatomie

Iweare themselves for euer, to lye, dissemble, and
deceiue the dearest frendes they haue in þ world.
Therefore the Heathen Poet Virgill saied very
well: O sacra auri fames, quid non, mortalia
pectora cogis: Oh cursed desire of gold, what mis-
chiefe is it, but thou forcest man to attempt it, for
the loue of thee? This immoderate thirst of golde
and money, byngeth an infinite nūber to shame-
full ende; Some, as homicides, for murtheryng
and killyng: some as latrones, for robbing and
stealyng: some for one thing, some for an other.
So that surely I thinke, the number of men is
greater, quos dira auaritie pestis absorpsit,
quā quos gladius vel ensis perforauit: who the
pestilence of auarice hath swallowed up, then the
number of those whom the sword hath destroyed.
The Lord assuage the heate hereof with the oyle
of his grace, if it be his good pleasure and will.

Spud. If I might be so bolde, I would request
you to shewe me out of the worde of God, where
this so detestable a vice is remoued:

Philo. Our Saviour Christ Iesus, the Arch-
doctor of all trueth in his Euangellie, the sixth of
Mathewe, saith: Be not carefull for to morow
daie, for the morowe shall care for it self.

Againe, bee not carefull for Apparell, what
you shall put on, nor for meate what you shall
eat, but seeke you the kingdome of Heaven, &
the righteousnesse thereof, and all theie things
shall be giuen vnto you. He charged his Disci-
ples to be so farr from couetousnesse, as not to ca-
re

Many brou-
ght to rusll
end through
meanes of
gold & siluer.

Math. 6.
Testimonies
our of the
word of God,
against cou-
etousnesse.

Luke 6.

rie two coates with them in their Iourneis; nor
yet any money in their purses. He tolde his Dis-
ciples an other time, struing which of the should
bee the greatest, that he who would be the grea-
test, must condescende to be seruaunt of all. When
the people would haue aduanced hym to haue
beene Kyng, he refused it, and hid hymself. He
telleth vs, we can not serue two Masters, God
and Mammo: He biddeth vs not to let our myn-
des bypon Couetousnesse; inferring that, where
our riches is, there will our hartes bee also. He
saith, it is harder for a riche man (that is for a man
whose trust is in riches) to enter into the king-
dome of God, then for a Camel to goe through
the eye of a Needle. The Apostle biddeth vs, if
wee haue meate, drinke and clothyng, to bee
content, for they that will be riche (saith he)
fall into diuers temptations and snares of the
Deuill, which droune men in perdition.

David saith, Man disquieteth himself in
vaine, heaping vp riches, and cannot tell who
shall possesse them.

Salomon compareth a couetous man, to hym
that murdereth and sheddeth innocent blood. A-
gain, hell and destructio are neuer full, so the
eyes of men can neuer be satissied. The apostle
S. Paule, saith, neither Whormongers, Adulter-
ers, nor couetous persons, nor Extortioners,
shall euer enter into the kingdome of Heaue.
And saith further, that the loue of money is the
roote of all euill. Christ biddeth vs be libeall,
and

Math. 9.

1. Tim. 6.

Psalm. 38.

Prouer. 17. 24

Prouer. 17.

1. Thim. 2

Plagues of Couetousnesse.

The Anatomie

Math. 5.
Luke. 6.

and lend to them that haue need, not looking for any restitution againe, and neuer to turne our face awaie from any poore man, and then the face of the Lorde shall not be turned away from vs. By these fewe places, it is manifest how farre from all Couetousnesse the Lorde would haue all Christians to bee.

Spud. Bee there any examples in the holie Scriptures that shew forth the punishments of the same, inflicted vpon the offenders therein?

The punish-
ment of co-
uetousnesse
shewed by
examples.

Philo. The Scripture is full of suche fearfull examples, of the iust iudgements of God, pow- red vpo them that haue offended herein. Where- of I will recite three or fower, for the satisfiing of your godly mynde.

Adam was cast out of Paradize for couetyng that fruite, whiche was inhibited hym to eate.

4 Reg. 5.

Giesie, the Seruaunt of Elizeus the Prophet, was smitten with an incurable Leprosie, for that he, to satiffie his couetous desire, exacted, golde, siluer, and riche garments of Naaman the King of Siria his seruaunt.

Num. 22.

Balaam was reprobued of his Ass, for his Couetousnesse, in goyng to curse the Children of Israell, at the request of Kyng Balac, who promi- sed hym aboundance of gold and siluer so to doe.

Achab King, for couetousnesse to haue poore Naboth his Vineyard, slew him, and died after himself, with all his progenie, a shamefull death.

Samuell. 3.

The Sonnes of Samuell were for their insa- crable Couetousnesse, detained from euer inioy- ing

ing their fathers kingdome, Iudas for couetousnesse of money, sold the sauioꝝ of the worlde, and betrayed him to the Iewes, but afterwarde dyed a miserable deathe, his bellie burstiſg and his bowels gushing out.

Ananias and Saphira his wife, for Couetousnesse in concealing parte of the price of their landes from the Apostles, were both slaine, and dyed a fearfull death.

Actes. 5.

Achan was stoned to deathe by the Lord his commaundement for his Couetousnesse, in stealyng golde, siluer, and Jewelles, at the sacking of Iericho, and all his goodes were burned presently.

Thus you see how for couetousnesse of money, in all ages, men haue made shipwreck of their consciences, and in the end by the iust iudgement of God, haue dyed fearfull deathes: whose iudgements I leaue to the Lorde.

Spud. Seeing that Couetousnesse, is so wicked a sinne, & so offensive both to God and man, and pernicious to the soule, I maruell what moueth men to follow the same, as they doe?

Philo. Two thinges in my iudgement, moue men to affect money so muche as they doe: The one, for feare least they shoulde fall into pouertie and beggerie (oh distrustful Infidelitie) the other for desire to be aduanced and promoted, to high dignities and honours vpon earth. And they see, the worlde is suche, that hee who hath money inough, shall be Rabbied and Maistered at euerye worde, and withall saluted by the vayne title of

What make men to affect money.

L.i.

worshipfull

Vaine titles of maister & worship in Ailg. The Anatomie

Every Begger
almost is cal-
led Maister at
euery word.

Titiuillers
that is flatte-
ring fellows.

worshipfull, though notwithstanding hee be a
dunghill gentleman, or a gentleman of the first
head, as they vse to terme them. And to such ex-
tremaine madnesse is it growne, that now a dayes
euery Butcher, Shoemaker, Tailer, Cobler, and
Husband-man, yea, euery Tinker, Pedler, and
Swineheard, euery Artificer and other, gregarii
ordinis, of the vilest sorte of men that be, muste
be called by the vayne name of Maisters at eu-
ery worde. But it is certaine, that no wise manne,
will intitle them, with any of these names, wor-
shipfull and Maister (for they are names and ti-
tles of dignitie, proper to the godly wise, for
some speciall vertue inherent, either els for their
birth or calling, due vnto them) but such Titiu-
illers, flattering Parasites, and glosing Gra-
tices, as flatter them, expecting some pleasure, or
benefite at their handes: which thing if they were
not blowne vp with the Bellows of Pride, and
puffed vpp with the winde of vayne glory, they
might easely perceiue. For certaine it is, they do
but mocke and scoute them with these titles,
knowing they deserue nothing lesse. Wherefore,
like Wylse Recusantes, they shoulde refuse those
vaine glorious names, remembryng the wordes
of our Sauour Christ, saying: Bee not called
Maister, in token there is but one onely true
Maister and Lord in heauen: whiche onely true
Maister and Lord, God graunt all other may
follow both in life and name, vntill they come to
be perfect men in Iesus Christ.

Spud.

Spud. The people being so sette vpon Couetousnesse, as I gather by your speeches they be, is it possible that they will lende money without vsurie, or without some hostage, guage, or paune? I thinke not, for Vsurie followeth Couetousnesse, as the shadow doth the body.

I Greate Vsurie

in Ailgna.

Philo.

It is as impossible for a man to borrow money there (for the most parte) without vsurie, interest, and loane, or without some good hostage, guage, or pledge, as it is for a dead man to speak with audible voyce.

Spud. I haue heard say, that the positive and statute lawes there, doe permit them to take Vsurie, limiting them howe much they shall take for euery pound.

The positive Lawes.

Philo. Although the Ciuill lawes (for the avoiding of further inconueniences) doe permit certain sommes of mony, to be geuen, ouerplus beyond and aboue the principall, for the loane of mony lent, yet are the Usurers no more discharged from the guilt of Vsurie before God thereby, then the Adulterous Iewes were from Whoredome, because Moyses gaue them a permissiue lawe for euery one to putte away his wife, that would, for any light offence. And yet y positive lawes there geue no libertie to commit Usury: but seeing how much it rageth, least it should exceed,

The lawes of Ailgna permit no vsury.

L.ii.

rage

rage further and ouerflow the bankes of all reason and goblinie (as Couetousnesse is a raging Sea, and a bottomlesse pit, neuer satisfied nor contented) they haue limited it within certain meeres, and bankes (to hyde the insatiabie desires of Couetous menne) beyond the whiche, it is not lawfull for any to goe: But this permission of the lawes argueth not, that it is lawfull to take Vsurie, no more (I say) then the permission of Moyse argued that whoredome and Adultery was then lawfull and good, because Moyses permitted them to put away their wiues, for the auoiding of greater euill: For as Christ sayd to the Iewes, from the beginning it was not so, so say I to these Vsurers, from the beginning it was not so, nor yet ought so to be.

Spud. If no interest were permitted, no man would lende, and then how shoulde the poore doe? Therefore, the lawes that permitt some small ouerplus therein, do very well in my opinion.

Philos. The Apostle sayth: Non faciendum est malum, vt inde veniat bonum, *Wee must not doe euill, that good may come of it:* yet the lawes in permitting certayne reasonable gaine to bee receiued for the loane of money lent, least otherwise the poore shoulde quaille, (for without some commoditie the riche would not lend) haue not done much amisse, but if they had quite cut it off, and not yealded at all to any suche permissiō, they had done better. But herein the intēt of the lawe is to bee perpendet: whiche was to impale within

The lawes
permit some
ouerplus, but
commaund it
not.

within the Forrest, or Parke of reasonable and
conscionable gaine, mē who cared not how much
they coulde extorte out of poore mens hands, for
the loan of their money lent, and not to autho-
rize any man to committe Vfurie, as though it
were lawfull because it is permitted. Therefore
those that say that the lawes there doe allowe of
Vfurie, and licence men to committe it freely, doe
flaunder the lawes, and are worthe of reprobation:
For though the lawes say, thou shalt not
take above two shillings in the pounce; senning
pound in a blizze, and so forth: Doth this proue
that it is lawfull to take so much, or rather that
thou shalt not take more than that? If I saye to a
man, thou shalt not geue hym above one or two
blowes, dothe this proue that I licence him to
geue him one or two blowes, or rather that hee
shall not geue him any at all, or if he do, hee shall
not exceede or passe the bands of reasonable mea-
sure: So this law doth but mitigate the penal-
tie: for it saith, that the partie that taketh above
tenne pounce for the vse of an hundred pounce,
loseth but the tenne pounce, not his principall.

Spud. Then I perceauē, if Vfurie be not law-
full, by the Lawes of the Realme, then is not
lawfull by the lawes of God.

Philo. You may be sure of that. For our Saui-
our Christ willeth vs to be so farre from Coue-
tousnesse and Vfurie, as hee sayth Geue to him Math. 5. 4.
that asketh thee, and from him that would bor-
rowe, turne not thy face awaye. Againe: Lend Luke. 6.

25 The word of God against Usurie. The Anatomie

of thy goodes to them, who are not able to pay thee againe, and thy reward shalbe great in heauen. If we must lende our goodes then to them, who are not able to pay vs againe, we, not so much as the

The worde of
God against
Usurie.

Exodus. 20.
Deut. 24. 23.
Leuit. 25.
Nehe. 5.
Ezech. 22. 18.

same thing lent: where is the Interest, the Usury, the waine and ouerplus, whiche we fish for so much? Therefore our Saviour Christe saith: *Beatus est dare, potius quam accipere. It is more blessed to geue, then to receaue.* In the 22. of Exodus, Deut. 24. 23. Leuiticus. 25. Nehe. 5.

Ezech. 22. 18. and many other places, wee are forbidden to vse any kinde of Usurie or Interest, or to receaue againe anye ouerplus, besides the principal, either in Mony, Coyne, Wine, Oyle, Beastes, Carrell, Beate, Drinke, Clothe, or any thing els whatsoever. Dauid asked a question of the Lorde, saying: Lord, who shall dwell in thy Tabernacle, or who shall rest in thy holy hill?

Psalme. 15.

gall. bidro
in. gredito o
an. stantiam
dist. in. q. out
om. in. no. o
om. in. ch. in.

Aftereto he geueth the solution himself, saying: *Even he that leadeth an incorrupt life, and bathe not his money into usurie, nor taken reward against the innocent, who so doeth these thinges shall neuer fall.* In the 15. of Deut. the Lorde willet vs, not to craue againe the thing, we haue lende to our neighbour, for it is the Lordes free ycare. If it be not lawfull (then) to aske agayne that which is lent, (for it is not the lawe of good conscience, for thee to exacte it, if thou be abler to beare it, then the other is to paie it) much lesse is it lawfull, to demaunde any Usurie, or ouerplus. And for this cause the Lord sayth, let there be

When it is
not lawfull to
aske agayne
our goodes
lent.

bee no begger amongst you, nor poore person amongst the Tribes of Israell. Thus you see the word of God abandoneth Vfurie, euē to Hell; and all writers both diuine and prophane, yea, the very Heathen people, moued onely by the infinitete of Nature, and Rules of Reason, haue all waies abhorred it.

Therefore, Cato being demanded what Vfurie was, answered againe, what it was to kill a manne: Making Vfurie equiualent with Murther: And good reason, for he that killeth a man, riddeth him out of his paynes at once, but he that taketh Vfurie, is long in Butchering his patient, suffering him by little and little to languish, and sucking out his heart bloude, neuer leaueth him, so long as he feeleth any vitall bloud, (that is lucre and gayne) comming forth of him. The Vsurer killeth not one, but many, both House, wife, Children, Seruantes, Familie, and all, not sparing any. And if the poore manne haue not wherewith to pay, aswell the Interest, as the principall: when soeuer this greedy Cormorant doeth demand it, this sute is commenced against him, but goe Butcheries and Witches, as thicke as Haile. So the poore man is apprehended, and brought coram nobis, and being once committted, Iudgement, condemnatorie & diffinitive sentence proceedeth against him, compelling him to pay, aswell the Vfurie and the loane of the money, as the money lent. But if he haue not to satisfie, aswell the one as the other,

nothing of
and how
can be
the vfu-
of

Heathen men
against vsurie
and interest.

of
and
to
of

Vfurie equall
with murther

of
of
of

Sute comm-
ced agaynst
him that is
not able to
pay aswell the
Vfurie as the
Principall.

Imprisoning for debt, cruell. The Anatomie

To prison
with him that
cannot paie
the vsurie.

No mercy in
imprisoning
of poore men
for vsury.

No crueltie
to be shewed,
but mercy
and compas-
sion ought to
be extended.

then to Bocardo goeth he as a rounde as Balle,
where he shall be sure to lye, vntill hee rotte one
peece from an other, without satisfaction bee
made. O cursed Caitiue, no man, but a Deuill,
no Christian, but a cruell Tartarian, and merci-
lesse Turke; darest thou looke vp toward heauen,
or canst thou hope to bee saued by the deathe of
Christ, that sufferest thine owne flesh and bloud,
thine owne brethren and sisters in the Loyde, and
whiche is more, the flesh and bloude of Christ
Iesus, vessels of saluation, to beires with hym
of his supernall kingdome, adoptiue sonnes of
his grace: and finally, sayntes in heauen, to lye
and rot in prison for want of payment of a litle
mosse, whiche at the day of Doome, shall beare
witnes against thee, gnaw thy flesh like a Can-
ker, and condemne thee for euer? The verie
stones of the prison walles shall rise, vp against
thee, and condemne thee for thy crueltie. Is this
loue? Is this charitie? Is this to do to others as
thou wouldest wish others should do to thee? or ra-
ther as thou wouldest wish the Loyde to doe vnto
thee? Art thou a good member of the body, which
not onely cuttest of thy selfe from the Vine, as a
rotten braunche and vpp loppe, but also he-
west of other members from the same true Vine,
Christ Iesus? No, no, thou art a member of the
deuill, a limme of Sathan, & a childe of perdition.

We ought not to handle our brethren in such
sorte, for any worldly matter whatsoever. We
ought to shewe mercy, and not crueltie to oure
brethren

brethren, to remit trespasses and offences, rather then to exact punishment, referring all reuenge to him, who sayth: Mihi vindictam, & ego retribuam. Vengeance is mine, and I will rewarde (sayth the Lord.)

Beleue me, it grieueth me to heare (walking in the streetes) the pittifull cryes, and miserable complayntes of poore Prisoners in duraunce for debte, and like so to continue all their life, destitute of libertie, meate, drink, (though of the meanest sorte) and clothing to their backs, lying in filthy straw, and lothsome dung, worse then anie Dogge, voyde of all charitable consolation, and brotherly comforte in this worlde, wishing and thirsting after deathe, to set them at libertie, and loose them from their Shackles, Gines, and Iron bandes. Notwithstanding, these mercilesse Tygers are growne to such barbarous crueltie, that tyrannicall they blush not to say, tush, he shall eyther pay me the whole, or els lye there till his beeles rotte from his buttocks, and before I wil release him, I will make Dice of his bones. But take heed thou Deuill (for I dare not call thee a Christian) least the Lord say to thee, as hee sayd to that wicked seruaunt (who hauing great sommes forgerd him, would not forgiue his Brother his small debt, but catching him by the thioate, sayd: Daine that thou owest) binde him handes and feete, and cast him into utter darckenesse, where shall bee weeping and gnashing of teeth.

An Usurer is worse then a Thiefe for the one stealeth

The pittifull crying of prisoners in prison for debt.

A Tygerlike saying.

Math. 18.

Marke. 11.

Usurer's worse then the Deuill. The Anatomie

stealeth but for neede, the other for couctousnesse and excelle: the one stealeth, but in the night commonly, the other dayly and howrely, night and day, at all times indifferently.

An Usurer worse then a Iewe.

An Usurer is worse then a Iewe, for they to this day, will not take any Usurie of their Brethren, according to the law of God.

An Usurer worse then Iudas.

They are worse then Iudas, for hee betrayed Christ but once, made restitution, and repented (though he his repentaunce sprang not of faith, but of despayre) but these Usurers betray Christ in his members dayly and howrely without any remorse or restitution at all.

Usurers worse then Hell.

They are worse then Hell it selfe, for it punisheth but onely the wicked and reprobate, but the Usurer maketh no difference of any, but punisheth all alike.

An Usurer worse then death.

They are crueller then Death, for it destroyeth but the body, and goeth no further, but the Usurer destroyeth both body and soule for cuer. And to be briefe, the Usurer is worse then the Deuill himselfe, for the Deuill plagueth but onely those that are in his handes, or els those whome God permitte him, the Usurer plagueth not onely those that are within his iurisdiction already, but euen all other without compassion of any.

An Usurer worse then the Deuill.

Therefore saith Ambrose, if any man commit Usurie, it is extortion, raine and pillage, and hee ought to dye. Alphonsus called Usurie nothing els then a life of deache. Hyercus banished all kinde of Usurie out of hys landes.

The sayinges of godly Fathers and writers against Usurie.

Cato

Cato did the same. Ageſſilaus, Generall of the Lacedemonians, burned the Usurers Books in the open Market places. Claudius Vaspasianus and after him Alexander Seuerus, made sharpe lawes against Vsurie, & vterly extirped y same. Aristotle Plato, Pythagoras, and generally, all Writers both holy and prophane, haue sharpely inueighed agaynst this deuouring Canker of Vsurie, and yet cannot we, that saine would be called Christians auoyd it. And if it be true, that I heare say, there be no manne so great doers in this noble facultie and famous science, as the Scriuēhers be: For it is said (and I feare me too true) that there are some, to whome is committed an hundred poundes or two, to some more, to some lesse, they putting in good sureties to the owners for the repaymēt of the same againe, with certaine allowance for the loane thereof: then come there poore men to them, with request to lende them suche a somme of money, and they will recompence them at their owne desires, who making refusall at the first, as though they had it not (to acuate y minds of the poore petitioners withall you must vnderstande) at last they lende them how much they desire, receiuing of y poore manne what interest and also assurance they list themselves, both binding them, their landes goodes, and all, with forfeiture thereof, if they faile of payment. Where note by the waye, the Scriuēner is the Instrument, whereby the Deuill worketh the effecte of this laudable worke,

Usurers punished sundry wayes.

Scriuēhers the Deuilles agentes to set forward Vsurie.

howe
in
English
the
be
the

Great swearing in Ailgna. The Anatomic

The Scruen-
ners fleece, or
pittance for
his paynes.

rewarding his Uassall with a good fleece for hys labour. For first he hath a certaine allowance of the Archdeuill, who owes the mony, for helping him to bene for his Coyne. Secondly, hee hath a great deale more Usurie to himselfe, of him who borroweth the money. And thirdly, hee hath not the least part for making the writings betwene them. And thus the poore manne is so implicate and mapped in on euery side, as it is impossible for him, euer to getse out of the Briers, without losse of all that euer he hath, to the very skinne. Thus the rithe are enriched, the poore beggered, and Christ Iesus dishonoured euery way, God be mercifull vnto vs.

J Great swearing in Ailgna.

Spud.

What is the quality Inclination, and natural dispositio of this people? Are they not a very godly, religious, and faithfull kind of people? For the saying is, that the worde of God, & good Religion flourisheth in that lande, better then in the greatest part of the worlde besides. And I am fully perswaded, that where the word of God is truly preached, and his Sacramentes duly ministred (all which they haue) there must all thinges needes prosper, and go forwarde, wherefore I desire to knowe your iudgement, whether all these thinges be so, or not.

Philo. The worde of God is truly and sincerely preached there, and hys Sacramentes duly
and

Gods word
flourisheth in
England but
the people
are wicked
still.

and purely administred, as in any place in all the world besides, no mā can deny it, & all things are metely well reformed, according to the prescript of Gods worde, sauing that a few remnantes of Superstition doe remaine behinde vntremoued, whiche I hope in time will be weeded out, by the sickle of Gods worde. And as concerning the nature, propertie, and disposition of the people, they be desirous of newfangles, praysing things past, contemning thinges present, and courtynge after thinges to come. Ambitious, proude, light, and vnstable, ready to bee carped awaye wiche uery blasfe of Mīnde. And whereas you aske me, whcther they be religious: I aunswere. If Religion consist in wordes onely, then are they verie religious, but otherwise playne irreligious. They heare the worde of GOD seriously, night and day (a blessed exercise doublelesse) flocking after Sermons from place to place, euery houre almoste: they receaue the Sacramentes duely, and they behaue themselves in all thinges very orderly, to the worlde. But a great sorte play the Hipocrites herein egregiously, and vnder this cloke of Christianitie, and profession of the Gospell, they commit all kinde of Deuillrie, purchasing to themselves the greater damnation, in that they make the word of God, a vizard to couer their abominations withal. And as for Sectes, Schismes, Errors, & sundry factions, they want none amongst them. But especially Papistes, and professors of Papisme, are suffered with

The naturall
disposition of
English men.

Great wicked
nesse com-
mitted vnder
the cloke of
the gospell.

The libertie of Papistes in Ailgna. The Anatomic

Papistes suffered in England with too much lenitie.

Papists lining in prison lyke Princes.

Exercises of Papistes in Prisons in England.

Great swearing in England.

with too much lenitie amongst them. These sedicious Tippers, and pithonickall Hidraes, either lurke secretly in corners, seducing her Maies Subiectes, and withdrawing their heartes from their Soueraignes obedience, or els walke openly, obseruing an outward decorum, and an order as others doe, and then may no manne say black is their eye, but they are good Protestants. And if the worst fall, that they be espied & founde rancke Traitors (as all Papistes bee) yet shall they be but committed to prison, where they liue like young Princes, fed with al delicate meates, clothed in sumptuous attire, and flowing in gold and silver. And no maruell, for euery one is suffered to come to them that will, and to bring the what they list. They haue their libertie at all tymes to walke abroad, to spoote and pastyme themselves, to play at Cardes, Dice, Tables, Bowles, and what they will: so that it were better for them to be in prison then forth. Alas, shall we suffer these sworne enemies of Gods glory, of Christes Gospell, and holy Religion, to haue this freedom amongst vs? This maketh them obstinate, and incorrigible: this hardeneth their heartes, and maketh many a Papist more then would be, if due correction were executed. But to returne agayne to my former discourse. They are also inconstant, arrogant, hainglorious, haughty minded, and aboue all thinges inclined to swearing, in so much, as if they speake but three or foure wordes, yet must they needes be interlaced

laced with a bleudy othe or two, to the great dishonour of God, and offence of the hearers.

Spud. Why sir? Is it so greate a matter to swear? Doth not y word of God say, thou shalt honour me, and swear by my name, & those that swear by me shall be commended? These places with the like me thinke, doe sufficiently proue, that it is lawfull to swear at all times, doe they not so?

Philo. Nothing lesse: For you must understand that there bee two manner of swearinges or othes, the one Godly, the other ungodly: the one lawfull, & the other damnable. The godly swearing, or lawfull othe, is when we be called by the Magistrates, and those that be of authoritie, in any doubtfull matter, to depose a trueth, and is to be done in this order. When anye matter of controuersie happneth betwixt man and man, upon any occasion whatsoever, and the trueth thereof cannot by anye meanes possible bee sifted out, otherwise then by an othe: then thou being called by the lawfull Magistrate, and commanded vpon thy allegaunce to confesse what thou knowest, thou maiest, and oughtest to depose the trueth, by the inuocation and obtestation of the name of God. And in this doing, thou honourst God. But beware that those things which thou swearest be true, or els thou makest God a lyer (whose name thou callest to witnesse) thou desirest hym to poure his wrath vpon thee, thou peruerst thy selfe, and procurest eternall damnation. The

When, and how it is lawfull to swear.

The danger of a false othe.

ther

A wicked
kind of swea-
ring.

ther vngodly and damnable kinde of swearing, is when we take in vayne abuse, and blasphemie the sacred name of God in our ordinary talke, for euery light trifle. This kinde of swearing is neuer at any time vpon no occasion to be vled, but the counsell of our Sauour Christe is hererin to be obeyed, who sayth: Swear not at all, neither by heauen, for it is his seate: neither by the earth, for it is his Foote stoole: neither by Ierusalem, for it is the Citie of the great king: neither shalt thou swear by an haire of thy head, because thou canst not make one haire white, or blacke: But let your communication be yea, yea: nay, nay: that is: yea in heart, and yea in mouthe, nay in heart, and nay in mouthe, for whatsoeuer is more then this cometh of euill. That is, of the Deuill sayth our Sauiour Christ.

Spud. I perceau by your reasons, that swearing is a thing more daungerous then it is take to be: and therefore not to bee suffered in a Christian common wealth.

Sundry kinds
of othes with
their effectes.

Philo. A true othe is daungerous, a false othe is damnable, and no othe is sure. To swear before a lawfull Iudge, or otherwise priuately, for the appeasing of cotrouerlies, calling the name of God to witness in truth and veritie, is an honour, and a true seruice done to the Lord: for in these cases the Appostle biddeth that an oth may make an ende of all cotrouerlies and troubles. But the other kinde of swearing in priuate and familiar talke, is most damnable, and therefore sayth

saith Salomon. *A man that is geuen to muche swearing shall be filled with iniquitie, and the plague of God shall neuer goe from his house.* And yet notwithstanding this, it is vsed and taken there for a vertue. So that he, that can lashe out the bloudiest othes, is compted the bruest fellowe: For (say they) it is a signe of a couragious heart, of a valiaunt stomacke, and of a generoseous heroicall, and puissant minde. And who either for feare of Gods Iudgementes will not, or for want of practise cannot rappe out othes at euery word, hee is counted a Daffard, a Cowarde, an Ass, a Desant, a Clown, a Patche, an effeminate person, and what not that is euill. By continual vse whereof it is growne to this perfection, that at euery other worde, you shal heare either *Clowdes, blood, Sides, Heart, Nilles, Foote*, or some other part of Christes blessed body, sworne by yea, sometimes no part therof shalbe left vntoyne of these bloudy Villaines. And to sweare by God at euery word, by the World, by S. Iohn, by S. Mary, S. Anne, by Bread and Salte, by the Fire, or by any other Creature, they thinke it nothing blame worthy. But I geue all bloudie Sweaters (who crucifie the Lord of life a freshe as y^e Apostle saith, as much as is in their power, and are as gilty of his Deathe, Passion, and Bloushedding, as cuer was Iudas that betrayed him, or the cursed Iewes that crucified hym) to vnderstande, that to sweare by God at euery worde, is the greatest othe that can bee. For in

Swearing

Not lawfull
to sweare by
any creature.

Horrible swearing in Ailgna. The Anatomie.

How dangerous it is to
swear by any
thing.

To swear by
any creature
is idolatrie.

swearing by God, thou swearest by God the Father, by God the Sonne, and by God the holy Ghost, and by all the whole diuine Nature, Power, beitie, and essence. When thou swearest by Gods harte, thou swearest by his mysticall wisdom. When thou swearest by his blood, thou swearest by his life. When thou swearest by his feet, thou swearest by his humanitie. When thou swearest by his armes, thou swearest by his power. When thou swearest by his finger, or long, thou swearest by the holy Spirit. When thou swearest by his nosegayls, thou swearest by his inspirations. When thou swearest by his eyes, thou swearest by his prouidence. Therefore, learne this and beware of swearing you bloudie Butchers, least God destroy you in his wrath. And if you swear by the Worlde, by S. John, Marie, Anne, Bread, Salt, Fire, or any other Creature that euer God made whatsoeuer it be, little or much, it is horrible Idolatrie, and damnable in it self. For if it were lawfull to swear at each worlde for euery trifle, yet it were better to swear by G O D in a true matter, then by any Creature whatsoeuer. Because, that which a man sweareth by, he maketh as it were his God of it, calling it to witnesse, that that thyng which he speaketh is true. All which things duely considered, I am fully perswaded, that it were better for one to kill a man, not that further is lawfull God forbid it, to swear an othe. And yet swearing is of such small moment in Ailgna, as I heare

heare say (and I feare me too true) there are many that for money will not sticke to sweate any thing though neuer so false, and are well enough known, and discerned from others by the name of Jurers: they may be called Libertines, or Atheistes, nay plaine denegers of the faith, & very Devils incarnate. Was there euer any Devils that would abdicate and abandone themselves to eternall damnation for money, as these villaines dooe sell their bodies and soules to eternall destruction for filthy drasse and muck of the world? Shall wee suffer this villanie to bee doen to our God, and not to punish it? God graunt there may some Lawe be enacted for the suppression of the same. For now no man by any lawe in force may rebuke a man for swearing, though he teare the Lordes bodie, and blaspheme both Heauen and Earth neuer so much. The Magistrates can not compell them to keepe silence, for if they doe, they wil be readie to lay their Daggers on their faces. So that by this unpunitie, this horrible vice of swearing is suffered still to remaine without al cōtrolemeēt, to the great dishonour of God, and nourishing of vice.

False swearers in Englad for money.

A lawe for swearers.

Spud. What kinde of punishment would you haue appoynted for these notorious bloudy swearers.

Philo. I would wish (if it pleased God) that it were made death: For we reade in the Lawe of God, that whosoever blasphemed the Lord, was presently stoned to death, without all remoyce,

Punishment due for swearers.

Id. ii.

which

Punishment of Swearers. The Anatomie

which law iudiciall standeth in force to þ world's end. And ought not we to be as zealous for þ glorie of God, as the people were then? Or if this be iudged too seuerer, I woulde wishe they might haue a peece of their tongues cutte off, or loose some ioynt: If that be to extreamer, to bee seared in the forehead or cheeke with a hoat Iron, ingrauen with some pretty pozie, that they myght be knowne and auoyded. Or if this be too strickt that they might be banished their natieue Countrie, committed to perpetuall prison, or els to be whipped: or at least forsaite for euery othe, a certaine somme of money, and to bee committed to Warde, till the money be payed. If any of these Godly Institutions were executed seuerely, I doubt not, but all cursed swearing would vanishe away like smoke. Then should God be glorified, and oure consciences kepte cleane agaynst the great and fearfull day of the Lord appeare.

Spud. If swearing and blaspheming of Gods name be so hapnious, a sinne, it is likely, that God hath plagued the blesers therof with some notable punishment, whereof I pray you shew me some examples:

Philo. I could shew me most straunge and fearefull iudgementes of God, executed vpon these cursed kinde of Swearers in all ages: but for breuitie sake, one or two shall suffice. There was a certayn young man dwelling in Enlocnillshire in Ailgna, (whose tragicall discourse I my selfe penned about two yeares agoe in verse, referring you

you to the said booke for the further declaration
 thereof) who was alwaies a filthie Swearer: his
 comition othe was by Gods blood. The Lord
 willing his conuerſion, chaſtiſed him with ſicke-
 neſſe many tūces to leaue the ſame, and moued o-
 thers, euer to admoniſhe him of his wickedneſſe:
 but all chaſtiſementes & louing corrections of the
 Lord, all friendly admonitions, and exhortations
 of others, he utterly contemned, ſtill perſeuering
 in his bloudie kinde of ſwearing. The ſecond Lord
 ſeing that nothing would preuaile to winne him,
 arreſted him with his Sergeant Death: Who
 with ſpeede layd holde on him, and caſt him vpon
 his Death bedd, where hee languished a great
 while, in extreamie miſerie, not forgetting to
 ſpewe out his olde vomite of Swearing. At the
 laſt, the people perceiuing his rype to approche,
 cauſed the Bell to toll. Who hearing the Bell
 toll for him, ruſhed vpon his bed very vehement-
 ly ſaying Gods blood he ſhall not haue me yet:
 wiſh that his bloud gushed out, ſome at his toes
 endes, ſome at his fingers endes, ſome at his
 wiſtes, ſome at his noſe and mouth, ſome at one
 ioint of his body, ſome at another, neuer ceaſing
 till all the bloud in his body was ſtreamed forth:
 and thus ended this bloudy Swearer his mortal
 life, whole Iudgemente I leaue to the Lord.

There was alſo another, whome I knew my
 ſelf for a dozen or ſixtee ne yeares together, dwel-
 ling in Cheſhire, in a Towne called Notel-
 gnog, whoſe vſuall and comūon othe was euer

A moſt feare-
 full example
 of God wrath
 ſhewed vpon
 a filthy cuſed
 ſwearer.

Death the
 Lords execu-
 tioner

A moſt dread
 full end of a
 ſwearer.

A most dreadfull end of a swearer.

The Anatomie

The fearefull
death of an
other swearer.

The example
of a woman
forswearing
her selfe.

to sweare, by Gods Armes: But in the ende his arme being hurt by a knife, could neuer bee healed by no kinde of meanes, but still wrenched, and festered from day to day, and at the last rotted, as it fell awaie by peece meale, and hee himselfe through anguish and payne thereof, died shortly after. Thus the Lorde God plagued both the one and the other, in the same thinges wherein they had offended, that the punishment might bee like to the offence. For as the one offended through swearing by his blood, so the Lorde punished hym with blood. And as the other offended in sweareing by his armes, so the Lorde plagued hym in his arme also. As hee punished the riche Glutton in Hell by the tongue, for that he had offended in the same by tastyng of reiccate meates. There was also a woman in the Citty of Munidriol in Ailgna, who coming into a shoppe to buye certaine Marchaundize, forswore her selfe, and the excrements which naturally shoud haue euacuate downeward, came forth at her mouth, & she died miserable: With infinite like exāples of Gods wrath & heauie iudgements, executed vpon this wicked broode of Swearers, whiche if I had tyme and leasure, I could rehearse. But contenting my selfe to haue sayde thus muche, I will proceede to other matters, no lesse needfull to be handled.

Spud. Having (by the grace of Christ) hether-to spoken of sundrie abuses of that Countrey, let vs proceede a little farther. Howe doe they sanctifie

este and keepe the Sabbaoth daie? In goodlie
Chyistian exercises, or els in prophane pastymes
and pleasures:

The maner of sanctifying

the Sabbaoth in Ailgna.

Philo.

The Sabbooth daie, of some is well obser-
ued, namely, in hearing the blessed worde
of God read, preached, and interpreted, in
private and publique Prayers, in singing
of goodly Psalmes, in celebrating the Sacra-
ments, and in collecting for the poore and indi-
gent, which are the true uses and endes, whereto
the Sabbaoth was ordained. But other some
spende the Sabbaoth day (for the most parte) in
frequenting of bandy Stage plaies, and Enter-
ludes, in maintayning Lordes of misrule (for so
they call a certaine kinde of plate which they
use) in Gaie games, Church Ales, Feastes, and
Wakeles: In Ppyng, Dauncyng, Dicing,
Carding, Botulyng, Tennisse playing: In
Beare baypyng, Cocke fighyng, Hawkyng,
Hunting, and suche like. In keeping of Fay-
res, and Markettes on the Sabbaoth. In ker-
pyng of Courtes and Leetes: In foote ball play-
yng and such other Deuelish pastymes: In rea-
dyng of lasciuious and wanton bookes, and an
infinite number of suche like practises, and pro-
phane exercises used upon that day, wherby the
Lorde God is dishonoured, his Sabbaoth viola-

Prophane ex-
ercises vpon
the Sabbaoth
day.

The prophanation of the Saboth The Anatomie

ted, his word neglected, his Sacramentes contemned, and his people meruailously corrupted, and caried away from true vertue and godlines.

Spud. You will be deemed too too Stoicall, if you should restraine menne from these exercises, vppon the Sabbaoth, for they suppose, that, that day was ordained, and consecrate to that ende and purpose, onely to vse what kinde of exercises they thinke good themselves, and was it not so?

Philo. After that the Lord our God had created the world, and all thinges therein contayned in sixe daies, in the seventh day he rested from all his workes, (that is frō creating them, not from gouerning them) and therefore he commaunded that the seventh day shoulde be kept holy in all ages to the ende of the worlde: then after that in effect 2000. yeates, he iterated this Commaundement, when hee gaue the lawe in Mount Horeb to Moyles, and in him to call the Children of Israell, saying: Remēber (forget it not) that thou keepe holy the seventh day, &c. If we must keepe it holy, then must we not spend it in suche vayne exercises, as please our selues, but in such godly exercises as he in his holy worde hath commaunded. And in my iudgement) the Lorde oure God ordained the seventh day to bee kept holy, for fouer causes especially. First, to put vs in minde of his wonderfull workmanship, and creation of the world, and all other his Creatures besides. Secondly, that his worde (the Church assembling

When the
Sabbaoth was
ordained.

bling together) might bee preached, interpreted
and expounded, his Sacramentes ministred sin-
cerely according to the prescript of his woorde, &
that Suffrages orisons & Prayers both priuate
and publique, might bee offered to his excellent
Maiestie. Thirdly, for that euery Christian man
might repose himselte from corporall labour, to
the ende they might the better sustayne the tra-
uailles of the weake following; and also to shew,
that all Beastes and Cattell, whiche the Lorde
hath made for mans vse, as helpes & adiumentes
vnto him in his dayly affaires and businesse,
might rest and refrethe themselves, the better to
goe thorowe in their trauailles after ward. For,
as the Preachen man knew very well: Sine alter-
na requie, non est durabile quicquam. *Without
some rest or repose, there is not any thing durable,
or able to continue long.* Fourthly, to the ende it
might be a typical figure, or signitor to poynt
(as it were) with the finger, and to cipher forth
vnto vs that blessed rest & thise happy ioy, which
the faithfull shall possesse after the daye of iudge-
ment in the kingdome of Heaue[n]. Wherefore
seing the Sabbaoth was instituted for these cau-
ses and to these endes, it is manifest that it
was not appointed for y^e maintenance of wicked
and vngodly pastimes, and vayne pleasures of the
fleshe, which God abhorreth, and all good menne
from their heartes doe lothe and detest.

The man of whome wee read in the lawe, for
gathering of a few small stiches, vpon the Sab-
bath

Punishment
for violating
the Sabbath

Wherefore
the Sabaoth
was institu-
ed.

Punishment for violating the Sabbath

Violaters of the Sabaoth punished. The Anatomie

**Violaters of
the Sabaoth**

baoth, was stoned to death, by the commaundement of G D D, sounding from the Theator, of Heauen. Then if he were stoned for gathering a few sticks vpon the Sabbaoth daie, which in some cases might be lawfull for necessities sake, yet did it but once, whatshal they be, who all the Sabbaoth dayes of their life, giue themselves to nothing els, but to wallowe in all kinde of wickednesse and sinne, to the great contempt bothe of the Lord, and his Sabbaoth? And though they haue played the lazie kurdens all the weeke before, yet that daie of set purpose, they will coyte and labour, in contempt of the Lord and his Sabbaoth. But let them be sure, as he that gathered sticks vpon the Sabbaoth, was stoned for his contempt of the same, so shall they be stoned, yea grinded to peeces for their contempt of the Lord in his Sabbaoth.

**The Iewes
very precise
in keeping of
the Sabaoth.**

The Iewes, are very strict in keeping their Sabbaorhes; in so muche, as they will not vesse their meates and drinkes vpon the same day, but set it on the Tables the day before. They go not aboue two myles vpon the Sabbaoth day, they suffer not the bodie of any Felone or Malefactor, to hang vpon the Gallowes vpon the Sabbaoth daie, with legions of such like Superstitions. And which is most straunge, if any of them fall into any daunger, they will not suffer any to labour for their deliuerie vpon that day, for violating their Sabbaoth. So it chaunced that a certaine Iewe being in Englad, by greate casuallte fell

fell into a Priuie vppon one of their Sabbaoth
daies, and the people endeououring to helpe him
forthe, he forbade them to labour about hym vpon
the Sabbaoth day, choosing rather to dye in that
filthie stinking place, (as by the other morning
he was dead in deede) then to breake, or violate
the Lords Sabbaoth. Wherein, as I do acknow-
ledge they are but too scrupulous, and ouershoote
the marke, so we are therein plaine contempte-
ous, and negligent, shooting short of the marke
altogether. Yet I am not so straight laced, that
I would haue no kinde of worke doen vpon that
date, if present necessitie of the thing require it.
(for Christ hath taught vs, the Sabbaoth was
made for Man, not man for the Sabbaoth) but
not for enery light trifle, which may as well bee
doen other daies as vpon that day. And although
the date it selfe, in respect of the nature and ori-
ginall thereof, bee no better then an other day,
(for there is no difference of daies, except we wil
become Temporisers, all times being alike good)
yet because the Lorde our God hath comman-
ded it to bee sanctified and kept holy to hymselfe,
let vs (like obedient and obsequious Children)
submit our selues to so louing a Father, for els
we spite against Heauen, wee strue against the
Screame, and we contemne him in his ordinau-
ces. But (perchaunce) you will aske me whether
the true vse of the Sabbaoth consist in our ward
abstaining from bodily labour and trauaile? I
answer no: the true vse of the Sabbaoth (for
Christians

No worke to
be done vpo
the Sabbaoth,
except neces-
sitie inforce it

The true vse of the Saboath.

Wherein the
true vse of the
Sabbaoth
consisteth,

Christians are not bounde onely to the Ceremonie of the daie) consisteth as I haue sayde, in hearing the worde of God truly preached, thereby to learne and to doe his will, in receauing the Sacramentes (as seales of his grace towards vs) rightly administred, in vsing publique and priuate prayer, in thankesgeuing to God for al his benefices, in singing of Godly Psalmes and other spirituall exercises and meditations, in collecting for the poore, in doing of good workes: and briefly in the true obedience of the inward man. And yet notwithstanding, we must abstaine from the one, to attende vpon the other: that is, we must restryne from all bodily labours, to the end that we may the better be resiant about these spirituall exercises vpon the Sabaoth day. This is the true vse and end of the Lord his Sabaoth, who graunte that we may rest in him for ever.

Spud. Having shewed the true vse of the Sabaoth, let vs goe forward to speake of those Abuses particularly, whereby the Sabbaoth of the Lord is prophaned. And first to beginne with Stage playes and Enterludes: what is your opinion of them? Are they not good examples to youth to feare them from sinne?

*I Stage-plaies and Enterludes,
with their wickednesse.*

Philo.

ALl Stage-playes, Enterludes, and Comedies, are eyther of riune, or prophane mat-

ter: If they bee of diuine matter, then are they
 moſte intollerable, or rather Sacrilegious, for
 that the bleſſed word of **G O D**, is to be hand-
 led, reuerently, grauely, and ſagely, with vene-
 ration to the glorious Maieſtie of God, whiche
 ſhineth therein, and not ſcoffingly, ſlouringly,
 and iſtingly, as it is vppon Stages in Playes
 and Enterludes, without anye reuerence, wor-
 ſhippe, or veneration at all done to the ſame: For
 it is moſt certaine, the worde of oure Saluation,
 the price of Chriſt his bloude, and the merites of
 his Paſſion, were not geuen, to bee derided, and
 ieſted at, or to bee mixt and interlaced with daw-
 drie, wanton ſhewes, and vncomely geſtures, as
 is bleſed (euery man knoweth) in theſe Playes and
 Enterludes, vppon Stages and Scaffoldes,
 made for that purpoſe. In the firſt of Iohn wee
 are taught, that the word is God, and God is the
 word. Wherefore, who ſoeuer abuſeth this word
 of our God on Stages, in Playes and Enter-
 ludes, abuſeth the Maieſtie of God in the ſame,
 maketh a mocking ſtocke of him, and purchaſeth
 to himſelfe, eternall damnation. And no maruel,
 for the ſacred word of God, and God himſelfe, is
 neuer to be thought of, or once named, but with
 great feare, reuerence, and obedience to the ſame.
 Al the holy companie of Heauen, Angels, Arch-
 angels, Cherubins, Seraphins, and all other
 Seraphicall powers what ſoeuer, yea the De-
 uilles themſelues (as Saint Iames ſayth) doe
 tremble and quake, at the naming of God, and at
 the

The deriding
 of the word
 of God in
 ſtage plaies.

Reuerence to
 the maieſtie
 of God due,

Playes and Enterludes vnlawfull.

The Anatomie

A warning to
Players.

Not lawfull to
intermixt di-
uinitie with
scurrilitie.

What if Plas-
yes be of pro-
phane mat-
ter.

the presence of his wrath : and do these Mockers
and Flouters of his Maiestie, these dissembling
Hypocrites, and flattering Gnatcs, thinke to
escape unpunished : Beware therefore you mas-
king Players, you painted Sepulchres, you dou-
ble dealing ambodexters, be warned betimes,
and like good Computists, cast your accompts
before what will bee the reward thereof in the
ende, leass God destroye you in his wrath: abuse
God no more, corrupt his people no longer with
your dregges, and intermingl not his blessed
worde with such prophane vanities. For, at no
hande, it is not lawfull, to mixt scurrilitie with
diuinitie, nor diuinitie with scurrilitie.

Theopompus, mingled Moysees law with his
writinges, and therefore the Lorde stroke hym
madde.

Theodictes began the same practise, but the
Lorde stroke him blinde for it. With many others
who attempting the like deuises, were all over-
throwne, and dyed miserably : Besides, what is
their iudgement in the other worlde the Lorde
onely knoweth. Upon the other side, if their Pla-
yes be of prophane matters, then tend they to the
dishonour of God, and nourishing of vice, bothe
which are damnable. So that whether they be
the one or the other, they are quite contrarie to
the word of grace, and sucked out of the Deuills
Teates, to nourish vs in Idolatrie, Heathenrie,
and sinne. And therefore, they carying the note &
brand of God his curse vpon their backs, which
maie

waie soeuer they goe, are to be hysled out of all Christian Kingdomes, if they will haue Christe to dwell amongst them.

Spud. Are you able to shewe, that euer any good men from the beginning, haue resisted Playes and Enterludes?

Philo. Not only the worde of God doth ouerthrowe them, adiudging them, and the practisers of them to Hell, but also all holy Counsels and Synodes, both generall, nationall, and prouinciall, together, with all Writers both diuine and prophane, euer since the beginnaing, haue disallowed them, and writ (almost) whole volumes against them.

The worde of God, all Writers, Counsels & Fathers, against Plaies, and Enterludes.

The learned Father Tertullian in his Booke de Speculo, saith: that Plaies were consecrate to that false Idoll Bacchus, for that he is saied to haue found out, and inuented strong drinke.

Augustinus de ciuit. Dei, sayth: that Playes were ordeined by the Deuill, and consecrate to Heauen Gods, to draw vs from Christianitie to Idolatry, and gentilitie. And in another place, Pecunias Histrionibus dare, vitium est immane, non virtus. To giue money to Players, is a greuous sinne, and no vertue.

Wherefore Playes were ordeined.

Chrysostome, calleth those Plaies: festa Sathani, feastes of the Deuill.

Lactantius, an auncient learned Father, saith: Histrionū impudissimi gestus, nihil aliud nisi Libidinem mouent. The shamelesse gestures of Players, serue to nothing so much as to moue the flesh

flesh

Stage plaies condemned.

The Anatomie

flesh to lust, and uncleannesse. And therefore, in
 Concilium 3. the 30. Consell of Carthage, & in the Synode
 Cartha. cap. 1. of Laodicea: It was decreed, that no Christian
 Synode Lao- Ban, or Woman, shoulde resort to Playes and
 dicea cap. 54. Enterludes, where is nothing but blasphemie,
 scurrilitie and Whoredome maintained.

Scipio, seeing the Romaines bent to erecte
 Theateres, and places for Plaies, dehoisted them
 from it, with moste prudent reasons and forcible
 argumentes.

Writers both
 diuine & pro-
 phane against
 Playes and
 Enterludes.

Valerius maximus saith: Playes were neuer
 brought vp, sine regni rubore, without shame to
 the Countrey.

Aristo, debarreth youth of accesse to Playes
 and Enterludes, least thei seeking to quench the
 thirst of Venus, do quench it with a pottle of fire.

Augustus, banished Ouid, for making booke
 of Loue, Enterludes, and suche other amorous
 trumperie.

The endes of
 Playes and
 Enterludes.

Constantius, ordained that no Plaier, should
 be admitted to the Table of the Lorde. Then,
 seeing that Plaies were inuented by the Deuill,
 practised by the Heathen Gentiles, and dedicate
 to their false Idolles, Gods and Goddesses: as
 the House, Stage, and Apparel to Venus: the
 musicke, to Appollo; the pennyng, to minerua,
 and the muses: the action and pronuntiation, to
 Mercurie, and the rest: it is more then manifest,
 that they are noe fit exercises for Christian men
 to followe. But if there were no euill in them,
 saue this, namely that the arguments of Trage-
 dies,

dies Anger, Wrath, Immunitie, Crueltie, Iniurie, Incest, Murther, and such like:

The arguments of Tragedies.

The persons of Actors, are Gods, Goddesses,

Furies, Furies, Furies, Furies, Furies, Furies,

of Potentates. Of Commedies, the matter

The ground of Comedies.

and ground is, Loue, Bawdie, Colenage, Flat-

terie, Whoredome, Adulterie: The persons of

agents, Whores, Queanes, Bawdes, Scullions,

Knauers, Curtizans, Lecherous olde men,

Amorous yong men, with such like of infinite

varietie. If I saie there were nothing els, but

this, it were sufficient to with draw a good Chri-

stian from the vsing of them. For so often, as they

goe to those houses where Plaiers frequent, they

goe to Venus Pallace, & Sathans Sinagogue,

to worship Deuilles, and betraie Christ Iesus.

Spud. But notwithstanding, I haue heard

Theaters and Curtains Venus pallaces.

some hold opinion, that they be as good as Ser-

mons, and that many a good Example maie bee

learned out of them:

Philo. Oh blasphemie intollerable! Are filchie

Plaies and bawdie Enterludes comparable to

the worde of God, the foode of life, and life it self?

No Plaies comparable to the word of God.

It is all one, as if they had saied: Bawdie, Hea-

thenrie, Paganrie, Scurrilitie, and Deuillrie it

self, is equall with the worde of God. Or that the

Deuill, is equipollent with the Lorde.

The Lorde our God hath ordeined his blessed

woorde, and made it the ordinarie meane of our

Saluation: the Deuill hath inferred the other,

as the ordinarie meane of our destruction, and

He is cursed
that saith,
Playes & En-
terludes are
comp. rable
to Sermons,

Wherefore so
many flocke
to see Playes
& Enterludes.

The fruites of
Theaters, and
Playes.

will they yet compare the one with the other? If he be accused, that calleth light darkenesse, and darkenesse light, truthe falschoode, and falschoode truthe, sweete sowre, and sowre sweete, then a fortiori is he accursed that saith, that Playes and Enterludes be equiualent with Sermons. Besides this, there is no mischief which these Playes maintaine not. For, doe they not nourishe Idleness? and otia dant vitia. *Idleness is the mother of vice.* Doe they not drawe the people from hearyng the word of God, from godly Lectures, and Sermons? For you shall haue them flocke thether thicke and threefolde, when the Church of God shall be bare and emptie. And those that will neuer come at Sermons will flow thether apart. The reason is, for that the nūber of Christ his elect is but few, and the number of the reprobate is many: the way that leaueth to life is narrowe, and fewe tread that path: the way that leaueth to death is broad, and many finde it. This sheweth, they art not of God, who refuse to heare his worde (for he that is of God, heareth Gods worde saith our Sautour Christ) but of the Deuill, whose exercises they goe to visite. Doe they not maintaine bawdrye, insinuat foolerie, and renewe the remembraunce of Heathen Idolatrie? Doe they not induce Whoredome and uncleannesse? May, are they not rather plaine debauchers of maidenly virginitie and chastitie? For please whercof, but marke the flockyng and runnyng to Theaters and Curtens, daylie and houres, night

night and daie, tyme and tide, to see Plaies and
 Enterludes, where suche wanton gestures, suche
 bawdie speerches: suche laughynge and flearynge:
 suche killynge and busshynge: suche clippynge and
 culling: such wincking and glauncing of wan-
 ton eyes, and the like is used, as is wonderfull to
 beholde. Then these goodly Pageantes beeyng
 ended, every mate fordes to his mate, every one
 bringes an other homewarde of their waie very
 freendly, and in their secreete conclauces (couer-
 ty) they plaie the Sodomits, or worse. And these
 be the frutes of Plaies and Enterludes, for the
 most parte. And whereas, you saie, there are good
 Examples to be learned in them: truly so there
 are: if you will learne falshood: if you will learne
 cofenage: if you will learne to deceiue: if you will
 learne to plaie the hypocrite: to cogge, to lye and
 falsifie: if you will learne to iest, laugh and fleere,
 to grinne, to nodd, and mooue: if you will learne
 to plaie the vice, to sweare, scare, and blasphemie
 bothe Heauen and Earth: If you will learne to
 become a Bawde, vncleane, and to diuerginate
 Maides, to deflowre honest Wines: If you will
 learne to murder, slaie, kill, picke, steale, robbe,
 and rone: If you will learne to rebell against
 Princes, to commit Treason, to consume trea-
 sures, to practise Tolence, to sing and talke of
 bawdie loue and venerie: If you will learne to
 deride, scoffe, mocke and flowte, to flatter and
 smooth: If you will learne to plaie the Whore-
 maister, the Glutton, Drunkard, or Incestuous

The Goodly
 demeanours
 ysed at Plaies
 & Enterludes.

The goodly
 examples of
 Plaies and
 Enterludes.

What thinges
 are to be lear-
 ned at Plaies.

Theaters, Schooles of mischeefe. The Anatomie.

Theaters,
Schooles, or
Seminaries, of
pseudochri-
stianitie.

A deuine pres-
munire.

What it is to
communicate
with other
mens sinnes.

An exhorta-
tion to Pla-
yers.

person: If you will learne to become proude, hau-
tie and arrogant: and finally, if you will learne
to contemne God and all his lawes, to care nei-
ther for Heauen nor Hell, and to commit all kind
of sinne and mischeefe, you neede to goe to no o-
ther Schoole, for all these good examples, maie
you see painted before your eyes in Enterludes
and Plaies. Wherefore, that man who giueth
money for the maintenaunce of the, must needes
incurre the daunger of the deuine premunire, &
is, eternall damnation except he repent. For
the Apostle biddeth vs beware, least we commu-
nicate with other mens sinnes: and this their do-
ing, is not only to communicate with other mens
sinnes, and to maintaine euill, to the destruction
of themselves & manie others, but also a suppo-
ring of a great sorte of idle lubbers and buzzing
Dronets who sucke vp and deuour the good Ho-
ney, wherevpon the poore Bees should liue.

Therefore, I beseeche all Plaiers, Founders,
and maintainers of Plaies and Enterludes, in
the bowelles of Iesus Christ, as thay tender the
saluation of their soules, and others, to leaue of
that cursed kinde of life, and giue themselves to
suche honest exercises, and Godly misteries, as
God hath commaunded them in his worde to see
their liuings withall: For who will call him a
wise man that plaieeth the parte of a foole and a
vice? Who can call hym a Christian, who plaieeth
the parte of a Deuill, & sworne enemye of Christ?
Who can call hym a iust man, that plaieeth the
parte

parte of a dissemblyng Hypocrite: And to bee
 bzeefe, who can call him a straight dealing man,
 who plateth a Coseners trick: And so of all the
 rest. Awaite therefore with this so infamous an
 arte: for goe they neuer so braue, yet are they cos-
 ted and take but for beggers. And is it not true:
 Live they not vpon begging of euery one that
 comes: Are they not taken by the Lawes of the
 Realme, for roagues and varabounds: (I speake
 of suche as trauaile the Countreys, with Plaies &
 Enterludes, making an occupation of it) & ought
 so to bee punished, if they had their deserts. But
 hoppyng that they will be warned now at the last,
 I will say no more of them, beseeching them to
 consider what a fearfull thing it is to fall into the
 handes of God, and to prouoke his wrath & hea-
 uie displeasure against theyr selues and others.
 Which the Lorde of his mercie tourne from vs.

The ignomis-
 ny due to
 Players.

Players liue

vpon beg-

ging.

Players coun-

ted Rogues

by the lawes

of the Realm.

Spud. Of what sort be the other kinde of pla-
 yes, whiche you call Lordes of Misrule? For me
 think, the very name it self importeth some euill.

¶ Lordes of Misrule in Ailgna.

Philo.

THE name indeede is odious both to God
 and good men, and suche as the very hea-
 then people would haue blushed at, once
 to haue named amongst them. And if the name
 importeth some euill, then what maie the thyng
 it self bee, iudge you. But because you desire to
 knowe the maner of them, I will shewe you as

Lordes of
 Misrule in A-
 ilgna.

R.iii.

I

The order of the Lorde of Misrule The Anatomie

amongst all
of such
fashyons

I haue seen them practised my self.

The manner
how Lords of
Misrule are
elected to be
played.

Firste, all the wilde heades of the Parishes, conuentyng together, chuse them a Ground Capitaine (of mischeef) whom they innoble with the title of my Lorde of Misrule, and hym they crown with great solemnitie, and adopt for their kyng. This kyng anoynted, chuseth for the twentie, fourtie, three score, or a hundred lustie Cuttes like to hymself, to waite vppon his Lordely maiestie, and to guarde his noble persone. Then euery one of these his menne, he inuetteth with his Liueries, of Greene, Yellowe, or some other light wanton colour. And as though that were not (baudie) gaudy enough I should saie, they bedecke themselves with Scarffes, Ribbons and

The monstrous
attiring
of my Lorde
of Misrules
men.

Laces, hanged all ouer with golde Rynages, precious stones, and other Jewelles: this doone, they tye about either legge twentie, or fourtie belles, with riche hande-kercheefes in their handes, and somtymes laied a crosse ouer their shoulders and neckes, borrowed for the moste parte of their metie Mopsies, and loouyng Bessies, for bullying them in the darcke. Thus all thinges sette in order, then haue they their Pobbie horses, Dragons and other Antiques, together with their baudie

The rablement
of the Deuils
garde.

Pipers, and thunderyng Drommers, to strike op the Deuilles Daunce withall, then marche these Heathen companie towardes the Church and Church-yaide, their Pipers pyping their Drommers thonderyng, their stumppes Dauncyng, their belles ynglyng, their handkerchees

fes swynnyng about their heades like madmen, The beha-
 their Hobbie horses, and other monsters skirni- uiour of the
 shynng amongst the throng: and in this sort they Deuils bande
 goe to the Church (though the Minister bee at in the temple
 of God.
 Praier or Preachynge) dauncyng and swynnyng
 their handkercheefes ouer their heades, in the
 Church, like Deuilles incarnate, with suche a
 confused noise, that no man can heare his owne
 voice. Then the foolish people, they looke, they
 stare, they laugh, they fleere, and mount vpon for-
 mes and pewes, to see these goodly pageauntes,
 solemnized in this sort. Then after this, aboute
 the Church they goe againe and againe, and so Receptacles
 forth into the Church yerde, where they haue in the Cemite-
 raries or church
 commonly their Sommer haules, their Bowers, yards for the
 deuils agents
 Arbours, and banquettyng houses set up, where-
 in they feaste, banquet, and daunce all that daie,
 and (peraduenture) all that night too. And thus
 these terrestrial furies spend the Sabbath daie.

Then for the further innoblyng of this hono-
 rable Lurdane (Lorde I should saye) They haue
 also certaine papers, wherein is paynted some
 babblerie or other, of Imagerie worke, and these
 they call my Lord of Misrules badges, these they
 geue to every one, that will geue money for the,
 to maintaine them in this their Heathenrie, Di-
 uelrie, Whoredome, Dronkenness, Pride, and My Lorde of
 what not. And who will not shewe himselfe bu- misrules cog-
 xome to them, and geue the money for these the nizances.
 Deuilles Cognizaunces, they shall be mocked, Wearyng my
 and flouted at shamefully. And so allotted are Lorde of mis-
 some rules bad-

The Lord of Misrule cognizance.

The Anatomie

Sacrifice
brought to
this filthie I-
doll, my Lord
of Misrule.

some that they not onely giue them money, to maintaine their abhomination withall, but also weare their Badges, and Cognizances in their Hattes, or Cappes openly. But lette them take heede, for these are the Badges, Seales, Brandes, and Cognizaunces of the Deuill, whereby he knoweth his Seruantes and Clientes, from the Children of God. And so long as they weare them, Sub vexillo diaboli militant contra Dominum & legem suam, they fight vnder the Banner, and standard of the Deuill against Christe Iesus, and all his lawes. An other sorte of fantasticall fooles, bring to these Helhoundes (the lord of Misrule and his complices) some, bread: some good Ale, some newe Cheese, some olde Cheese, some Custardes, some Cakes, some Flaunes, some Tartes, some Creame, some Meate, some one thing, some an other: but if they knewe, that as often as they bring any, to the maintenaunce of these execrable pastymes, they offer Sacrifice to the Deuill and Sathanas, they would repent, and withdrawe their handes, whiche God graunt they maie.

Spud. This is a horrible prophanation of the Sabbaoth (the Lord knoweth) and more pestilent then pestilence it self, but what? Be there any abuses in their maie-games like vnto these?

The maner of Maie-games

in Ailgna.

Philo.

As

AS many as in the other. The order of the
 is thus. Against Maie, Whitsontide, or
 some other tyme of the yeare, euery Pa-
 rishe, Towne, and Village, assemble themselves
 together, bothe men, women, and children, olde
 and yong, euen all indifferently: and eicher go-
 yng all together, or deuidyng themselves into
 companies, they goe some to the Woodes and
 Groues, some to the hilles and Mountaines,
 some to one place, some to an other, where they
 spende all the night in pleasant pastymes, and in
 the mornynge they retorne, bringinge with them
 Birch, Bowes, and braunches of Trees, to deck
 their assemblies withall: And no maruaile, for
 there is a great Lord present amongst them, as
 superintendent and Lorde ouer their pastymes
 and sportes: namely, Sathan Prince of Hell. But
 their cheefest iewel they bring from thence is
 their Maie poole, whiche they bring home with
 greate veneration, as thus. They haue twentie
 or fourtie poke of Oren, euery Oren hauyng a
 sweete Rosetaie of flowers, tyed on the tippe
 of his hornes, and these Oren drawe home this
 Maie poole, (this stinckynge Idoll rather) which
 is couered all ouer with flowers, and Hearbes
 bounde rounde aboute with stringes, from the
 top to the bottome, and sometyme painted with
 variable colours, with twoo or thre hundred in
 women, and children followyng it, with greate
 deuotion. And thus beynge reared vp, with hand-
 ker cheifes and flagges streampyng on the toppe,

The order of
 their Maie
 games.

A great Lord
 present in
 Maie games,
 as superintē-
 dent thereof.

The maner of
 bryngyng
 home their
 Maie poles

The fruites of Maie games

The Anatomie

they strawe the grounde aboute, binde greene
boughes about it, sett by Sommer Haulles, Bo-
wers, and Arbours hard by it. And then fall they
to banquet and feast, to leape and daunce aboute
it, as y^e Heathen people did, at the dedication of
their Idolles, whereof this is a perfect patterne
or rather the thyng it self. I haue heard it credi-
bly reported (and that vniu^{er}sa^l voce) by men of great
graui^{ty}te credite and reputation, that of fourtie,
thre^e score, or a hundred maides goyng to the
Woodde ouer night, there haue scarcely the thirde
parte of them returned home againe vndefiled.

Maie Poles a
patterne of
the Heathen
Idolles.

The fruit of
Maie games.

These bee the fruites, whiche these cursed pa-
stymes bypung forth. Assuredly I thinke neither
Iewes, nor Turkes, Saracins, nor Pagans,
nor any other people how wicked, or barbarous
soeuer, haue euer vsed such Deuillish exercises as
these: naie, they would haue been ashamed, once
to haue named them, muche lesse to haue vsed
them. Yet wee that would bee Christians, thinke
them not amisse. The Lorde forgiue vs, and re-
moue them from vs.

Spud. What is the maner of their Church
Ales, whiche you saie they vse, for they seeme vn-
routhe, and straunge to myne eares?

The maner of Church Ales

in Ailgna.

Philo.

THE maner of them is thus. In certaine
Townes where drunken Bacchus beares
| swate

swaie, against Christmas and Easter, Whitsondaie, or some other tyme, the Church Wardens (for so they call them) of every Parische, with the consent of the whole Parische, prouide halfe a scope, or twentie quarters of Vault, wher of some they buye of the Church Stocke, and some is giuen them of the Parishioners themselves, euery one conferrynge somewhat, accordyng to his abilitie, whiche Vault beeyng made into very strong Ale or Beere, is sette to sale, either in the Church, or some other place assigned to that purpose. Then when this Nippitatum, this Hufflecap (as they call it) and this Nectar of life, is sette abroche, well is he that can gette the soonest to it, and spend the most at it, for he that sitteth the closest to it, and spendes the most at it, he is counted the godliest man of all the rest, and moste in Gods fauour, because it is spent vppon his Church forsooth: but who, either for want can not, or otherwise for feare of Gods wrath will not sicke to it, he is counted one destitute, both of vertue & godlines. In so much, as you shal haue many poore men, make hard shift for money to spend thereat. And good reason, for beeyng putte into this Corban, they are perswaded it is meritorious, and a good seruice to God. In this kinde of practise, they continue sixe weekes, a quarter of a yere, yea, halfe a yere together, swilling & gullyng night & daie till they be as dronke as Rattes, and as blockishe as beastes.

Spud. Seyng they haue so good beere, it should

The maner of Church-ales in Ailgna.

The filthie beast, the Godliest man

Churchale money bestowed.

The Anatomie

Should seeme they haue good gaines. But I pray you, how doe they bestowe that money, whiche is gotte thereby?

How the money is spent whiche is got by Churchales.

Philq. Oh, well I warraunt you, if all be true, which they saie: for they repaire their Churches, and Chappelles with it: they buye booke for seruice, Cuppes for the celebration of the Sacramente, Surpleses for sir Ihon, and suche other necessaries. And they maintaine other extraordinarie charges, in their Parishes besides. These bee their golden reasons, these bee their faire excuses, and these bee their pretended allegations, whereby they blinde the worlde, and conueigh them selues awaie inuisibly in a Cloude. But if they daunce thus in a Nette, no doubt they will bee espied.

Will the Lord haue his house build with maintenance of euil.

For if it were so, that they bestowed it as they saie, doe they thinke, that the Lorde will haue his house builded with Drunkennesse, Gluttonie, and suche like abhominacion? Must wee doe euill, that good maye come of it? Must wee build this house of Lime and Stone, with the desolation, and utter ouerthrowe of his Spirituall house, clensed and washed in the precious bloude of our Saniour Iesus Christe? But who seeth not, that they bestowe this money vpon nothing lesse, then in buildyng and reparyng of Churches and Oratories? For in most places, yee they not like Swine coates: Their windowes rent, their doores broken, their walles fallen doun, their rooffe all bare, and what not, out of order:

The decay of Churches, which are lacerat, rent & torne.

Who

Who seeth not the booke of God rent, ragged, and all betozone, couered in duste, so as this Epitaph maie be writ with ones finger vpon it, Ecce nunc in puluere dormio: (*Alas*) beholde I sleepe in duste, and obliuion, not once scarce looked vpon, muche lesse reade on, and the least of all Preached vpon. And on the other side, who seeth not, (this I speake but in waie of parenthesis) in the meane tyme, their owne houses and Mansion places, are curiously builde, and sumptuously adorne: Whiche plainly argueth, that they rather bestowe this Drunken gotte money, vpon prophane vses, and their owne priuate affaires, then vpon the house of Prayer, or the temple of God: And yet this their doying is well liked of, and no man mafe saie, blacke is their eye. For why? They doe all thynges well, and accordyng to good order, as they saie. And when tyme commeth, like good accountauntes they make their accountes, as please themselves.

Spud. Were it not better, and more consonant to the trueth, that every one contributed somewhat, accordyng to his abilitie, to the maintenance of Templaries or Oratories, then thus to maintaine them, by drunken Church Ales? As you saie they doe?

Philo. It were muche better: and so we reade the Fathers of the old Testament, every one after his abilitie, did impart somewhat, to the building and instauration of the Tabernacle, whiche Moses erected to the Lorde. So, as in the ende, there

Sumptuous-
nesse of their
owne man-
sions,
and to the
blow, and

Churches are
to be main-
tained by
mutuall con-
tribution of
every one af-
ter his power

Our zeale
waxen colde
and frofen, in
respect of the
zeale of the
former world

there was fuche aboundaunce of all chynges, as
the Artificers, confultyng with Moifes, were
glad to request the people, to ftaie their liberali-
tie, for they had more, then they knew what to do
withal. Thefe people made no drunken church A-
las, to build their edifice withal: nor withftanding,
their importable charges, and intolerable coftes.
But as their zeale was feruent, and very comen-
dable in byrning to the Church, fo our zeale is
more then frofen & blame worthy, in detracting
from the Church: & beftowing it vpon Whore-
dome, Drunkennelle, Gluttonie, Pride, and fuch
like abominations: **GOD** Denyde it.

Spud. How doe they fol eminate their Feaftes,
and Wakeffes their, and what order doe they ob-
ferue in them?

*The maner of keepyng of Wake-
kesses, and Feaftes in Ailgna.*

Philo.

This is their order therein: Every Town;
Parish and Village, chine at one tyne of
the yere, fomet at an other (but fo that euery
one keepes his proper date assigned, and ap-
propriate to it felf, (which they call their Wake
date) wifch to make great preparation, and pro-
miffion for good cheare. To the which all their
freendes and kinffolkes farre and nere, are inui-
ted, where is fuche Gluttonie, fuche Drunkennelle,
fuche Saturnie and impletion vfed, as the
like was neuer feen; In fo muche, as the poore
men

Saturitie in
feaftes and
wakeffes,

men that beare the charges of these Feastes and Wakeffes, are the poorer; and keepe the worse houses a long tyme after. And no marvaile, for many spend more at one of these Wakeffes, then in all the whole yere besides. This makes many a one to thrypple and pinche, to runne into debte and daunger, and finally, bringes many a one to bitter ruine and decate.

The greates charges of Wakeffes.

Spud. Would you not haue one freende to visite an other, at certaine tymes of the yere?

Philo. I disallowe it not, but muche commend it. But why at one determinate daie, more then at an other (except busynesse inged it) why should one and the same daie continue for ever, by his distance from other daies, by the name of a Wake daie? Why should there be more excesse of meates, and drinckes at that daie, then at any others? Why should they abstaine from bodily labour two or three daies after, peradventure, the whole weeke, spending it in Droukennesse, Whoredome, Gluttonie, and other filthy Sodomitical exercises.

Against Wakes & feastes.

Wakes
Hauing
-all
-a
had
-a
gain

Spud. Saying you allowe of one freend to visite an other, would you not haue them to congregate their comming with some good cheere?

Philo. Most truly, but I allowe not of such excesse of riott and superfluitie, as is therobled. I thinke it conuenient for one freend to visite an other (at sometymes) as oportunitie and necessity shall offer it self, but wherefore should the whole Towne, Parishes, Village and Countrey, keepe

Whereto wakers and feastes doe very aplytende.

one and the same daie, & make suche gluttonous feasts as they doe. And therefore, in my opinion, they are to no ende, except it be to drawe frequencies of Whores, Theeves, and Clerletttes together, to maintaine Whoredome, Bawdie, Gluttonie, Drunkenesse, Theft, Murther, Swearing, and all kyng of mischeefe and abomination. For, these be the endes whereto these Feastes, and Wakeffes doe tent, as farre as euer I could learne.

Spud. From whence sprang these Feasts and Wakeffes first of all, can you tell?

From whence these annuall feasts, and stationarie Wakeffes had their beginning.

Philo. I cannot tell, except from the Pagans and Heathen people, who when they were assembled together, and had offered Sacrifices to their wooden Gods and blockish Idolles, made feastes and banquettes together befoze them, in honour and reverence of them, and so appointed the same yetely to bee obserued in memorie of them, for euer. But whente soeuer they had their exordium, certaine it is, the Deuill was the Father of them, to drowne vs in perdition and destruction of bodie and soule, which God forbid.

Spud. As I remember, you spake of dauncing befoze, inferring that the Sabaoth was greatly profaned thereby: wherof I praye you shewe me your iudgement.

The horrible Vice of pestiferous

Dauncing used in Ailgna.

Philo.

Philo.

Dauncyng, as it is vled (or rather abused) in these vices, is an introductiō to whoredome, a preparatiue to wantonnesse, a prouocatiue to vncleannesse, and an introite to all kinde of lewdnesse, rather then a pleasant exercise to the mind, or a wholesome practise for the bodie (as some list to call it:) And yet notwithstanding, in Ailgna, both men, women, & childre, ar so skillful in this laudable science, as thei may be thought nothing inferiour to Cinceus, that Prostitute Ribald, nor yet to Sardanapalus, & effeminate Harlot. Yea, they are not ashamed to erect Schooles of Dauncyng, thinking it an ornament to their chyldren, to be expert in this noble science of Heathen deuillrie: and yet this people glory of their Christianitie and integritie of life. *Indeebe, verbo tenus Christiani booi voritentur: But vita & moribus, Ethnicis, & paganis peiores inuenientur.* From the mouthe outward, they may bee sayd to be good Christians, but in life and maners, farre worsen then the Heathen, or Pagans: Whereof, if they repent not & amende, it shall be easier for the lande of Sodom and Gomorrah at the dape of Iudgement, then for them.

Schooles of
Dauncyng
erected.

Spud. I haue heard it sayde, that dauncyng is bothe a recreation for the minde, and also an exercise for the bodie, verve whollsome, and not onely that, but also, a meane whereby loue is acquired.

D. i.

Philo.

Dauncing an allurement to sinne. The Anatomie

Dauncing a
pleasure to
them that
delight in va-
nities.

Philo. I will not muche deny, but being vsed
in a meane, in time and place conuenient, it is a
certaine solace or recreation to the mindes of
suche as take pleasure in suche vanities, but it is
no good reason to saye, some men take pleasure
in a thinge, ergo, it is good, but the contrary is
rather true: For this is (basis & fundamentum
veritatis) a ground and foundation of truth, that
whatsoever a carnall man with vncircumcised
hart, either desireth, or taketh pleasure in, is most
abhorrible and wicked before God. As on the
other side, what the spirituall man regenerat, &
bozne a newe in Christ, by the direction of Gods
his spirite, desireth or taketh delight in, is good,
and according to the will of God. And seeing
mans nature is too procliuie of it selfe to sinne, it
hath no neede of allurements and allections
to sin, (as Dauncing is) but rather of restraints
and inhibitions from þe same, which are not there
to be found. For what clipping, what culling,
what kissing and bussing, what smouching &
flabbering one of an other, what filthy groping
and vncleane handling is not practised euery
where in these Dauncinges & Mea, the verie
deed & action it selfe, which I will not name for
offending chaste eares, shall bee purtrayed and
shewed forth in their bawdie gestures of one to
an other. All whiche, whether they blow vp Ve-
nus cole, or not, who is so blinde that seeth not?
Wherefore, let the not think þe it is any recreation
(whiche woorde is abusiuely vsed to expresse the
ioyes

What allure-
ments to sin,
be in daun-
cing.

ioyes, or delightes of the minde, which signifieth Dauncing no
 a making again of that, which before was made) recreation,
 to the minde of a good christian, but rather a co- but a coro-
 rrosiue most sharpe and nipping. For seeing that siue to a good
 Christian.
 it is euill in it selfe, it is not a thinge wherein a
 Christian mans heart may take any comfort.

The onely summum bonum, wherein a true The onely
 Christians heart is recreated and comforted, is thing, where-
 in a good
 the meditation of the Passion of Iesus Chryste, Christian doth
 the effusion of his blood, the remission of sinnes, delight.
 and the contemplation of the ineffable ioyes and
 beatitudes after this life, prepared for the faith-
 full, in the blood of Iesus Christ. This is the on-
 ly thing, wherein a Christian man ought to re-
 ioyce, and take delight in, al other pleasures and
 delightes of this life set a parte, as amarulent
 and bitter, bringing forth the fruite to eternall de-
 struction, but the other to eternal life. And where-
 as they conclude, y it is a wholesome exercise for
 the body, y contrary is most true, for I haue kno-
 wen diuers, that by the immoderate vse thereof,
 haue in short time become decrepit and lame, so
 remaining to their dying day. Some haue broke
 their legges with skipping, leaping, turning,
 and vaulting, and some haue come by one hurte,
 some by an other, but neuer any came fro thence
 without some part of his mynde broken & lame,
 suche a wholesome exercise it is. But say they, it
 induceth loue, so I say also, but what loue? true-
 ly a lustfull loue, a vnerous loue, a concupiscen-
 tious, bawdie and beastiall loue, suche as proce-
 deth

Dauncing no
 holosome ex-
 ercise for the
 bodie.

What loue
 dauncing?
 procu. sith

Dauncyng vnholosome for the body. The Anatomie

We must ren-
der accompts
for time here
lent vs.

1. Samu. 18.

Exod. 15.

Exod. 32.

2. Samu. 6.
Iudic. 11.

berth from the stinking pump and lochsome sink
of carnall affection, and fleshy appetite, and not
such as distilleth from the bowelles of the hart,
ingenerate by the spirite of God. Wherefore, I
exhort them in the bowelles of Iesus Christe to
eschue not onely from euill, but also from all ap-
pearaunce of euill, as the Apostle willet them,
proceeding from one vertue to an other, vntill
they grow to perfect men in Christ Iesus, know-
ing & we must geue accomptes at & day of iudg-
ment of every minute & iot of time that is lent
vs in this life, fro the first day of our birth to the
last houre of our death: for there is nothing more
precious, then time, which is geuen vs to glorifie
God in, by good workes, & not to spend in luxu-
rious exercises after our own fantasies & delights
Spud. But I haue heard them affirme, that
dauncing is probable by the worde of God: for
(say they) did not the woman come forth of all
the Cities of Israell to meete king Saule and al-
so King David (returning from the slaughter of
Goliath) wth psalteries, flutes, Tabrets, Cym-
balles, and other Muslicall Instruimentes, daun-
cing and lepping before them: Did not the Isra-
elites hauing passed ouer the reedde Sea, byng
forth their Instruimentes & dancied for ioy of their
deliuerance: Againe, did they not dauce before
the golden Calfe, whiche they had made, in Ho-
reb or Sinai: Did not king David dauce before
the Arke of the Lord: Did not the Daughter of
Iephthah dauce with Tabret and Perpe at the
returne

returne of her Father from the field: Did not the women of the Israelites daunce comming to visite good Iudith? Did not the Damsel daunce before King Herod? Did not Christ blame the people for their not dauncing, when he sayd: *We haue pyed vnto you, but you haue not daunced?* Saith not Salomon: *There is a time to Weepe, and a time to laugh, a time to mourne and a time to daunce?* And doth not the Prophet Dauid in many places of his Psalmes commend and commaunde dauncing, and playing vpon Instruments of Musicke? Wherefore (for this they conclude) seeing these holy Fathers (whereof some were guided by the instinccion of God his Spirit) haue not onely taught it in doctrine, but also expressed it in their examples of life, who may open his mouth once to speake against it.

Philo. The Fathers as they were men, had their errors, and erred as men: for *Hominis est errare, decipi & labi: It is naturall for man to erre, to bee deceiued, and to slide from the truth.* Therefore y^e Apostle saith: follow me in all thinges as I follow Christ: but to the intent that they who pretend the examples of the Fathers, and Scripture falsly wrested, to maintain their deuillish dauncinges withall, may see their owne impietie and grosse ignorancee discovered, I wil compendiously set downe the true sence and meaning of euery place, as they haue cited them particularly. For the first: whereas they say that the women came forth in daunces, with Tim-

None without errors.

The Anatomie.

1. Samuel 18.
The first pil-
ler of daun-
cing over-
throwne.

belles and Instrumentes of ioye to meeete Dauid and Saule, I aske them for what cause they did so? Was it for wantonnesse, or for very ioy of heart, for their victorie gotten ouer the Philistines their sworne Enemies? Was it in prayse of God, or to stirre by filthy lust in themselves, or for nicenesse onely, as our daunces be: Did men and women daunce together, as is now used to be done: or rather was it not done amongst women onely? for so saith the text, the women came forth. &c. But admit it were neither so, nor so, will they conclude a generall rule, of a particular example? It is no good reason to say, such a & such a did so, therefore it is good, or we maye doe so, but all thinges are to be poized in the balance of holy Scripture, and thereby to be allowed or disallowed, according to the meaning of the holy Ghost, who is onely to be heard and obeyed in his worde.

No good consequence to say others did so, ergo, it is good, or wee may doe the like.

The Israelitish women hearing of the fame of Dauid, and how he had killed their deadly enemy Goliath, came forth to meeete him, playing vpon Instrumentes, dauncing and singyng songes of ioye and thankesgeuing to the Lord, who had geuen them victorie, and deliuered them from the deadly hostilitie of him, who sought their destruction euery way. Nowe, what maketh this, for our leaud, wanton, nice, and vbiqutarie dauncinges (for so I may call them, because they be used euery where) let the godly iudge. Who seeth not rather that this example (let Cerberus and

of Abuses. Enill exāples not to be followed. 101

and all other Helhounds barke what they list ^{The differē^e} to y^e contrary) cleane ouerthrometh them. ^{betweene the} Theirs was a godly kinde of dauncing in praise of God: ^{daunces of} ours a lustfull, bawdie kinde of demeanour, in ^{our Foresa} praise of our selues: theirs to shewe their inward ^{thers, and} ioy of minde for the blessings of God bestowed ^{ours.} vpon them, ours to shewe our actiuitie, agilitie, and curious nicitie, and to procure lustfull loue, and such like wickednesse infinite.

But to their second allegation: the Children ^{Their second} (say they) of Israel daunced being deliuered out ^{pillar shaken.} of the seruitude of Pharao, and hauing passed ouer the reddy Sea: I graunt they did so: and good cause they had so to doe: For were they not emancipate and set free from three great calamities and extreame miseries? First, from the seruite bondage of Egypt, from the sword of Pharao, who pursued the rereward of their hoste, and from the daungers of the red sea, their eaemies being ouerwhelmed in the same?

For these greate and inestimable benefites, and blessings receaued at the handes of GOD, they played vpon Instrumentes of Musicke, leaped daunced, and sange godly songes vnto the Lorde, shewing by these outward gestures, the inward ioye of their heartes and mindes. Now, what cōducrth this, to the allowaunce of our luxurious dauncinges? Is it not directly agaynst thē? They daunced for ioye, in thanksggeuing to God, we for baing lorry: they for loue to God: we for lous of our selues: They to shew y^e interiour

How the 'fra-
elites danced.

ioye of the minde, for God his blessings heaped
 vpon them: We to shewe our concinnitie, dexte-
 ritle, and vaine curiositie in the same: They to
 stir vp, and make themselves the apter to prayse
 God: we stir to by carnall appetites, and fleshy
 motions: They to shewe their humilitie before
 God, and we to shew our pride, both before God
 and the worlde. Vnt how soeuer it be, sure I am,
 their Dauncing was not like ours, consisting
 in Measures, Capers, Quauers, and I cannot
 tell what, for they had no such leasure in Egypt,
 to learne suche vayne curiositie in that handy
 Schoole, for making of Bricke and Tiles. And
 notwithstanding, it is ambiguous, whether they
 may bee called a Dauncing or not, at least not
 like ours, but rather a certaine kinde of mo-
 dest leaping, skipping, or mouing of the body,
 to expresse the ioy of the minde, in praise of God
 as the man did, who being healed by the power
 of our Saviour Christe, walked in the Temple,
 leaping, skipping, and praying God.

The daücing
 of our Forfa-
 thers may not
 be called a
 daücing, but
 rather a god-
 ly triüphing,
 & reioysing
 in heart for
 ioye.

We neuer read, that they euer daunced, but
 when some wonderfull portent, or strange iudg-
 ment of God was shewed and therfore, made not
 a common practise of it, or a daily occupation as
 it were, muche lesse set by schooles of it, and fre-
 quented nothing els night and dape, Sabaoth
 day, and other as we doe.

Their third
 reason exa-
 mined.

But to the third reason: The Israelites daun-
 ced before the Calfe in Horeb. And what then?
 They made a golden Calfe, and adored it, may
 we

we therefore doe the like: They committed Idolatry there, therefore is Idolatry good, because they committed it: Adam disobeyed God, and obeyed the Deuill: Is obedience therefore to the Deuill good, because he did so?

Therefore, we must not take heede, what man hath done heretofore, but what GOD hath commaunded in his worde to bee done, and that followe, euen to the death. But to be shorfe, as it is a friuolous reason to say, because thei committed Idolatry, therefore may we doe the like, so it is no lesse ridiculous to say, because they daunced, therefore we may doe the same: For as it is not lawfull to commit Idolatry because they did so, so is it not lawfull to dance, because they danced.

So that if this place conferre anie thinge for Dauncing, it inferreth that wee muste neuer Daunce, but before a golden Calfe, as they did: but I thinke by this time, they are ashamed of their Daunces: Therefore, of this place I neede to say no more, geuing them to note, that thys their Dauncing, in respecte of the ende thereof, was farre dissonant from ours: for they daunced in honour of their Idoll, wee cleane contrary, though neither the one nor the other, be at anye hand tollerable.

Their fourthe reason. Did not Dauid daunce Their fourth before the Arke, saye they? Very true: and thys reason. place (as the rest before) refelleth their custome: Dauncinges of men and women together moste excellently. For Dauid daunced himselfe
alone

alone, without either woman, or Muscical Instrument, to effeminate the minde. And this Dauncing of David was no vsuall thinge, nor frequented euerie daie, but that one time, & that in praise of God, for the deliuerance of the Arke of God his Testament, out of the handes of the Infidelles, and Heathen people: The ioy of this holy Prophet was so vehemente, for this greate blessing of God (suche a frequent zeale he bore to the truth) that hee burst forth into exterior action, the more to induce others to prayse God also. Would God we would Daunce as David Daunced here, for the deliuey of his allauing worde, out of the handes of that Italian Philistine & archenemy of al truth, the pope of Rome, for in this respect I would make one my selfe to daunce, to leape, to skippe, to triumphe, and reioyce as David did before the Arke. By this I trust, any indifferēt man seeth that by this place they gaine as muche for the maintenaunce of their lewde dauncinges, and baudie chorusses, as they did by the former places, that is iust nothing at all, whiche they may put in their eyes, and see neuer the worse.

Why David
daunced be-
fore the Arke.

Their fift rea-
son exami-
ned.

Their fift reason Did not Iepthath his daughter meete her father, when he came from warre, dauncing before him, and playing upon Instrumentes of ioy. Iepthath going forth to warre against the Amonites, promised the lord (making a rashe vow) that if it would please his Hatelsy, to geue him victorie ouer his enemies, he would sacrifice

sacrifice the first liuing thing, that should meete him from his house: It pleased God that his sole daughter and heire, hearing of her fathers prosperous returne (as the manner of the Country was) ranne footthe to meete her Father, playing vpon Instrumentes, in prayse of God, and dauncing before him for ioye. Nowe what proueth this for their Daunces? Cruely, it ouerthroweth the, if it be well considered: For first, we read that she did this but once, we daily: shee in prayse of God, we in prayse of our selues: shee for ioye of her Fathers good successe, we to stirre vp filthie and vncleane motions: she with a virginall grauitie, we with a wanton leuitie: she in comely manner, wee in bawdie gesture. And moreover, this sheweth, that women are to daunce by themselves (if they will needs daunce) and men by themselves, for so importeth the text, making no mention of any other her colleagues, or Companions dauncing with her.

Wherefore
and how the
daughter of
Iephtha daunced.

The first reason: Did not the Israelitishe women daunce before Iudith, comming to visite her? I graunt they did so: the story is thus.

Their sixt
Reason.
Iudith. cap. 1.

Holofernes, opposing himselfe agaynst the Israelites, the chosen people of God, and intending to ouerthrow the, and to blot out their remembrance for ever from vnder heauen, assembled a huge power, and besieged them on euery side.

The Israelites, seeing themselves circumuall'd about, and in great daunger on eche side, suborned good Iudith, a vertuous godly woman (for

Iudith cut
teth of the
head of Holofernes.

without

without some stratageme, or pollicy wrought, it was impossible for them in the eyes of the world to haue escaped) to repaie to Holofernes, and by some meanes or other to work his destruction: who guided by the hande of God, attempted the thinge and brought it happely to passe. For hee cut of his head with his owne Fauchone, wrapping his bodie in the Canopie, wherein hee laye sleeping, posselt as he was with the Spiritte of Drunkennesse: this done, the Women of Israell came together, and wente to blesse this worchie womā, and to congratulate her prosperous successe, with Instrumentes of Musicke, singing of Godly songes, and dauncing for ioye, in honour and praye to God, for this great victorie obtained. Nowe, who seeth not, y these women sang, danned, and played vpon Instrumentes in praise of God, and not for any other lewdnesse, or wantonnesse, as commonly the worlde doeth now adaies. This also ouerthroweth the dauncinges of Men and Women together in one company: for though there was an infinite number of people by, yet the Texte saith, there daunced none but onely Women, whiche plainly argueth the vnlawfulness of it in respecte of men & women together. And this being but a particular fact of a sort of imprudent Women, shal we draw it into example of life, & thinke it lawfull or good, because they did practise it? It was a custome in those dayes, when God had powred forth any notable blessing vpon his people from his heauenly Consistory,

The vnlawfulness of dauncing of men and women together

A custome daunce of God.

Consistorie, the people in honor, praise, & thank-
giuing to God for it, would plaie vpon their In-
strumentes, sing Godly songes, daunce, leape,
skippe, and Triumph, shewing forth the toyce of
their mindes, with their thankfulnessse to God,
by all exteriour gestures that they could deuise.
Whiche kinde of thankfull dauncing, or spiri-
tuall reioysing, would God we woulde followe,
leauing all other wanton dauncing to their sa-
ther the Deuill.

Their seuenth Reason: Did not (quoth they) Their seuenth Reason.
the Damoysel daunce before King Herod, when
the head of Iohn Baptist was cut off? She dan-
ced in deede: And hereth they may see the fruit of
dauncing, what goodnesse it bringeth. For, was
not this the cause of the beheading of Iohn the
Baptist? See whether Dauncing, stirreth not
vp lust, & inflameth not the mind. For, if Herode
with seeing her daunce, was so inflamed in her
loue, and rauished in her behauiour, that he pro-
mised her, to geue her what soeuer she would re-
quie, though it were half of his Emperre or king-
dome, what woulde he haue bene, if he had daun-
ced with her? And what are those that daunce
with them, hand in hand, cheek by cheek, with
hulling and kissing, flabbering and smearing,
most deauly to beholde? In so muche, as I haue
heard many impudently say, that they haue cho-
sen their Wives, and Wives their Husbundes
by dauncing: which plainly proueth the wicked-
nesse of it.

Their

The contumacie of the Iewes. The Anatomie

Their eight
Reason,
Looke. 7.

Their eight Reason: Did not Christe rebuke the people, for not dauncing, saying: *We haue py-ped vnto you, but you haue not daunced.* They may as well conclude, that Christe in this place was a Pyper, or a Dinstrell, as that hee allowed of Dauncing, or reprooued them, for not exercising the same. This is a Metaphoricall or Allegoricall kinde of speeche, wherein our Saviour Christe, goeth about to remove and cheeke the stiffneckednesse, the rebellion, and pertinacious contumacie of the Scribes and Pharizes, who were neyther moued to receaue the glad tidings of the Gospel by the austérité of Iohn the Baptist, who came preaching vnto them the doctrine of repentance, in mourning: soze neither yet at the preaching of oure Saviour himselte, by calling vnto the that pure Ambrosia, that Celestiall Manna, the word of life in ioyfull and glad some maner.

The more the
durat hard
esse of the
Iewes.

Iohn the Baptist he piped vnto them, that is, he preached vnto the, austérité of life, to mourne for their sinnes, to repent, to fast, pray, and suche lyke.

Our Saviour Christ he pyped, that is, preached vnto them the glad and comfortable tidings of the Gospel: yet at neither of these kindes of concious, they wer any wyse moued, either to embrace Christ, or his Gospel. Wherefore, hee sharply rebuked them, by a similitude of foolish Children sitting in the Market place, and pyping vnto them that would not daunce. This is the

the true vnboubted sence of this place, whiche, whether it ouerthrowe not all kinde of lewde dauncing (at least maketh nothing for them) allowing a certayne kinde of spirituall dauncing, and reioysing of the heart vnto God (that I may suspende my owne iudgement) let wise men determine.

Their ninthe Reason: Sayth not Salomon: *There is a time to weepe, and a time to laugh, a time to mourne, and a time to daunce.* This place is directly against their vsuall kinde of Dauncing. For, sayth not the Text, there is a time, meaning, sometime, now and then, as the Israelites did in praise of God, w^h any notable thing happened vnto them; and not every day and howe as we doe, making an occupation of it, neuer leaving it, vntill it leaue vs. But, what and if Salomon speaketh here of a certayne kinde of spirituall dauncing, and reioysing of the heart in praise to God: This is easily gathered by the circumstances of the place, but specially by the sentence prece^det (vz. there is a time to mourne, & a time to daunce, &c.) that is, a time to mourne for our sinnes, and a time to daunce or reioyce for the unspeakable treasures purchased vnto vs by the death and passion of Iesus Christ. How much this place maketh for defence of their nocturnall, diuturnall, wanton, lewd, and lasciuious dauncinges (if it be censured in the impartiall ballaunce of true iudgement) al^s w^old may see and iudge. And now to draw to an end, I wil

Eccle. 3.
Their ninthe Reason.

Salomō meaneth a certain kinde of a spiritual dauncing or reioysing of the heart.

come

Why our feete were geuen vs. *omol* The Anatomie

Their vltimū
refugium.

comes vnto their vltimū refugium, that is: Doth
not Dauid both commend, and also commaund
dauncing and playing vppon Instrumentes in
diuers of his Psalmes. In all those places, the
Prophet speaketh of a certaine kinde, of spiritu-
all dauncing and reioysing of the heart in the
Lorde, for his graces and benefites in mercy be-
stowed vpon vs. This is the true kinde of daun-
cing, whiche the worde of God both allowe of in
any place, and not that we shoulde tripple lyke
Rammes, skippe like Goates, or leape like mad
men. For, to that ende our feete were not geuen
vs, but rather to represent the Image of God in
vs, to keepe companie with the Angells, and to
glorifie our heauenly father through good wor-
kes.

Why our feet
were geuen
vs.

Spud. Doe you condemne all kinde of daun-
cing then as wicked and prophane? *omol*

Philol. All lewd, wanton, and lasciuious dan-
cing in publique assemblies and conuenticles,
without respect either of sex, kinde, time, place,
person, or any thing els, by the warrand of the
worde of God, I doe utterly condemne. But that
kinde of dauncing whiche is used to prayse and
laude the name of God withall (as were the dan-
ces of the people of the former world) either pri-
uately or publickly is at no hande to be dissa-
uowed, but rather to be greatly commended. Or if
it be vled for mans comfort, recreation, and god-
ly pleasure privately (euery sex distincte by them-
selues) whether with Musicke, or other wise, it

What danc-
ing is con-
demned by
the worde of
God.

omol

can

can not bee but a very tollerable exercise, being
 vſed moderately and in the feare of God. And
 thus, though I condemne all ſilbie, luxurious
 and vncleane dauncing; yet I condemne not all
 kinde of dauncing generally. For certaine it is
 the exercise it ſelf in it owne nature, qualitie and
 proprietie, (though to ſome it is lawfull, to other
 ſome unlawfull in diuers reſpectes) is both au-
 ciant and generall, hauing been vſed euer in all
 ages, as well of the Godly, as of the wicked, al-
 moſt from the beginning. Wherefore when I
 condemne the ſame in ſome, my meaning is in
 reſpect of the manifolde abuſes therof. And in
 my iudgement, as it is vſed now adates, as oc-
 cupation being made of it, and a continuall ex-
 erciſe, without any difference or reſpect had ei-
 ther to tyme, perſon, ſex, or place, in publique as-
 ſemblies, and frequentes of people, with ſuche
 heaſty ſlabberings, kiſſinges; and ſmouchings
 with other ſilbie geſtures and miſemeanours
 therein accuſtomed, it is as impoſſible to be vſed
 without doying of infinite hurte, as it is for a na-
 ked man to lye in the middeſt of a hot burning
 fire, and not to burne. But theſe abuſes with o-
 ther the like (as there be legions mo in it) being
 cut of from the exercise it ſelf, the thing it ſelf re-
 maineth more tollerable in ſome reſpectes. De-
 els, if our daunces tended, as I haue ſaid, to the
 ſetting forth of God his glorie (as the daunces
 vſed in preter tyme did) to drawe others to pietie
 and ſanctitie of life, and to þ praife and reioyſing

Dauncing
 being lawfull
 howeſoever
 full, but not
 made vſe non
 abſolue

Dauncing
 vnpoſſible to
 be vſed with-
 out hurt.

Me & women daunce asunder. The Anatomie

Why men
should daunce
by themsel-
ues and wo-
men by them-
selues.

In God, to rectraie the mind oppressed with some
great toile, of labour, taken in true vertue & god-
likenesse, I would not being doen in feare of god,
men by themselves, and woman by themselves;
for els it is not possible to be without sin) muche
gainst and it. But if the contrary is euerie where
used to the great dishonour of God; and corrup-
tion of good manners, whiche God amende.

Spud. And wherefore would you haue men to
daunce by themselves, & women by themselves?

Philo. Because it is without all doubt, a pro-
uocation to lust and vicerie; and the fire of lust
once conceived (by some irruption of other) bur-
steth forth into open action of Whoredome and
Fornication. And therefore a certaine godly Fa-
ther said well: Omnis saltus in chorea, est saltus
in profundum inferni. Every leape or skippe in
daunce, is a leape toward Hell. Yet not withstand-
ing, in Ailgna it is counted a vertue, and an op-
nament to a man, yea, and the onely wale to as-
taine to promotion and aduancement, as expe-
rience teacheth.

Spud. Notwithstanding, for my further in-
struction, I praye you shewe me what Fathers
and Councelles haue iudged of it, and what they
haue writ and decreed against it?

Philo. If I should goe forth to shewe all the
inuerctues of Fathers, all the decrees of Coun-
cels, and all the places of holy Scripture against
the same, I should neuer make an ende: where-
foe, of many I will select a fewe, hoping that
they

they will suffice any reasonable man.

Syrach saith: Frequent not the companie of a woman that is a Singer or a dauncer, neither heare her, least thou bee intrapped in her craftynesse.

Testimonies
of Fathers,
Councelles,
and Writers
against daun-
cing.
Eccle. 3. 1

Chrysostome delatynge vpon Mathew, saith: In euery daunce, the Deuill daunceth by force of companie, though not visible to the eye, yet palpable to the mynde.

Math. 4.

Theophilus, writynge vpon Marke the first Chapter, saith: Mira collusio saltat per illam Diabolus. This is a wonderfull deceite, for the Deuill daunceth amongst them for companie.

Augustine, writynge vpon the thirtie and two Psalme, saith: It is better to digge all the Sabaoth daie, then to daunce.

Augustine.

Erasmus, in his Booke, de contemptu Mundi, saith: Whose mynde is so well disposed, so stable, or well settled, whiche these wanton dauncers, with swingynge of armes, kickynge of legs, playnynge vpon Instruments, and such like, would not overcome and corrupt. Therefore saith he, as thou desirest thine owne credite and welfare, eschewe these scabbed and scurvie company of Dauncers.

Erasmus.

Ludouicus Viues, saith: Amongest all pleasures, dauncing and voluptuousnesse is the kingdome of Venus, & the Empire of Cupid: wherefore, saith he: it were better for thee to staie at home, and to breake either a legge, or an arme of thy bodie, then to breake the legges and armes

Ludouicus
Viues.

P. ii.

of

Dauncing the cheefest mischeef. The Anatomie

Dauncers
thought to
be mad men.

of the minde and soule, as thou doest in filthie
seurue dauncynges. And as in all Feastes and
Pastymes, Dauncyng is the last, so it is the ex-
treame of all other vice. And againe, there were
(saith he) from farre Countreis, certaine men
brought into our partes of the world, who when
they saw men daunce, ranne awaie, merueilously
afraied, crying out and thinkyng them to haue
been mad. And no marueile, for who seying them
leape like Squirrilles, skyppe like Hindes, and
trippe like Goates as they doe, if he neuer sawe
any before, would not thinke them either mad, or
els posselt with some Furie.

Bullinger.

Bullinger, paraphrastyng vpon Mathew 14.
saith: After feastyng, swillyng and gullyng,
commeth Dauncing, the roote of all filthinesse
and vncleannesse.

Caluin.

Maister Caluin, writyng vpon Job, Ser. 8.
Cap. 12. calleth Dauncyng the cheefe mischeefe
of all mischeefes: sayng, there bee suche vncleane
gestures in, it as are nochyng els, but intremen-
tes to Whoredome.

Marlorate, vpon Mathew, saith: Whosoever
hath any care either of honestie, sobrietie, or gra-
uitie, haue long since had adieu to all filthie dan-
cyng.

No man (saith a certaine Heathen Writer)
if he be sober daunceth, except he be mad.

Salustius.

Salustius, commendyng Sempronie that re-
nowmed Whore, for many goodly giftes, con-
demneth her for her ouer great skill in dauncing:
conclu.

concludynge, that dauncynge is the Instrument
of Lecherie.

Cicero, saith A good man would not daunce
in open assemblies, though he might by it get in-
finite treasure. Cicero.

The Councell of Laodicea decreed, that it
should not be lawfull for any Christian to daunce
at Mariages, or at any sollemne feast.

In an other Councell it was enacted, that no
man should daunce at any Mariage, nor yet at a-
ny othertyme.

The Emperour Iustinian decreed, that for no
respect in Feastes or Assemblies, there should be
any Dauncing, for feare of corruptynge the be-
holders, and inticyng men to sinne.

Thus you maie see, bothe Scripture, Coun-
celles and Fathers, holy and prophane, Heathen
and other, euen all in generall, haue detested and
abhorred this filthie dauncing, as the quauemire
or plashe of all abomination, and therefore, it is
no exercise for any Christians to followe: For it
stirreth vp the motions of the fleshe, it induceth
lust, it inferreth bawdrie, affoordeth ribaldrie,
maintaineth wantonnesse, and ministreth oyle
to the stinkyng Lampe of deccitfull Pride: and
in summa, nourisheth a worlde of wickednesse
and sinne.

All Writers
bothe holy
& prophane
against daun-
cing.

Dauncing a
world of sin.

Spud, Now that the wickednes of it, is so ma-
nifestly shewed, that no man can denye it, I pray
you shewe me who inuented this noble science,
or from whence sprang it?

p.iii.

Philo.

Who inuented Dauncing

The Anatomie

Who inuen-
ted dauncing
and from
who it sprang.

A Supposall
who inuēted
dauncyng.

Philo. Hereof, there be sundrie and diuers opi-
niens: for some hold an opinion (and very likely)
that it sprang from the Heathen Idolatrous Pa-
gans & Infidelles, who haupng offered vp their
Sacrifices victimates and Holocaustes to their
falle Gods, in reuerence of them, and for ioye of
their so doing, vsed to daunce, leape, and skip
before them. And this may be proued by the Ista-
lites themselues, who haupng seen and learned y
same practise in Egypt, feared not to imitate the
like in the Wildernesse of Horeb. Some again,
suppose that Pyrrhus one of Sibils Priestes diui-
sed it in Crete. Others holde that the Priestes of
Mars, who in Rome were had in great estimatiō
for their dexteritie in dauncyng, inuēted it. O-
thers think that one Hiero a truculent and blou-
die Tirant in Sicilia, who to sette vp his tyrannie
the more, inhibited the people to speake and to an-
other, for feare of Insurrections and Commo-
tions in his kyngdome, was the occasion of the
inuentyng thereof: for when the Sicilians sawe
that they might not vnder paine of deathe one
speake to an other, they inuēted dauncing to ex-
presse the inwarde meanyng and intentions of
the mynde, by outwarde becks, and exterior gres-
tures of the bodie, whiche vse afterwarde grew
into custome, & now into nature. But what soe-
uer men saie of it, or frō whence soeuer it sprang,
S. Chrysostome saith plainly (to whome I wil-
lyngly subscribe) that it sprang from the teates
of the Devils brest, from whence all mischeef
cls

of Abuses. nor Dauncing vnpossible to be good. 109

els doeth flowe. Therefore to conclude, if of the Egges of a Cokatrice, maie be made good meat for man to eate, and if of the Webb of a Spider, can be made good cloth for mans bodie to weare, then maie Dauncing be good, and an exercise fit for a Christiā man to follow, but not els. Wherefore, God of his mercie take it away from vs.

Spud.. That saie you of Musicke, is it not a laudable science?

Of Musicke in Ailgna, and

how it allureth to vanitie.

Philo.

I Saie of Musicke, as Plato, Aristotle, Galen, and many others haue said of it, that it is very ill for yong heades, for a certaine kinde of smooth sweetnesse in it, alluring & auditorie to effeminacie, pulillanimitie, and lothsomnesse of life, muche like vnto Honey: for as Honey and suche other sweete Conserues receiued into the stomache, doth delight at the first, but afterwarde maketh the stomache quasse, and vnable to receiue meate of harder consisture. So sweete Musicke, at the first delighteth the eares, but afterward corrupteth and depaureth the minde, making it quasse, and inclineth to all lecherousnesse of life whatsoeuer. And right as good edges are not sharpened (but obtused) by being whetted vpon soft Stones, so good wittes by hearing of soft Musicke, are rather dulled then sharpened, and made apt to all wantonnesse and sinne. And

A comparison betwixt honey and musicke.

Wittes dulled by musicke.

p. iii.

therefore

Hurte by Musicke. *Idillioquy* **The Anatomic** *and also*

Idillioquy
and also
and also
Authors of
the bringing
in of Musick
 therefore Writers affirme Sappho to haue been
 expert in Musicke, and therefore *Althorsho*,
 Tyrus Maximus saith: The bringing in of
 Musicke, was a cup of poyson to all the worlde.

Clycomachus, If he euer heard any talkyng
 of Loue, or playng of Muscicall Instrumentes,
 would runne his waie and bidde them farewell.
 Plutarchus, complaineth of Musicke, & saith,
 that it doeth rather femanine the mynde as pie-
 kes vnto vice, then conduce to godlines as spur-
 res vnto Clartie.

Pithagoras, condemneth them for fooles, and
 bequeathes them a Cloke bagge, that measure
 Musicke by sound and eare. Thus you heare the
 iudgement of the wise, concerning Musicke,
 now ridge thereof as you list your self.

Idillioquy
Idillioquy
Idillioquy
 Spid. I haue hard it saied, (and I thought it
 very true) that Musicke doeth delight both man
 and beast, reuiueth the Spirites, comforteth the
 hart, and maketh it apter to the seruice of God.

Idillioquy
 Philo. I graunt Musicke is a good gift of God,
 and that it delighteth bothe man and beast, reui-
 ueth the spirites, comforteth the hart, and maketh
 it reuier to serue God, and therefore did Dauid
 bothe vse Musicke hymself, and also commend
 the vse of it to his posteritie (and beeyng vled to

Musicke the
 good gift of
 God.

Idillioquy
 Of Musicke, in
 publique as-
 sembles, and
 conuenticles.
 that case, for many priuat recreation, Musicke is
 very laudable. But beeyng vled in publique as-
 sembles and priuate conuenticles, as a directo-
 rie to viche Dauncyng, through the sweete har-
 monie and vndeceitfull melodie thereof, it estrai-
 geth

geth the mynde, stirrith vp filthie lust, woman
nisseth the mynde, raiſeth the harte, enflameth
concupiscence, and byngeth in vncleannesse.
But if Musicke were vsed openly (as I haue said) How Musicke
to the praise and glorie of God, as our Fathers were tollera-
bled & good.
bled it, and as was intended by it at the first, op-
nitely in a mans secreete Chamber or house for
his owne solace and comforte, to vniue alwaie the
fantasies of idle thoughtes, sollicitude, care, sor-
rowe, and suche other perturbations and mole-
stations of the mynde, (the onely endes whereto
true Musicke tendeth), it were very commendable
and tollerable. If Musicke were thus vsed, it
would comforte man wonderfully, and moue his
harte to serue God the better: but beyng vsed as
it is, it corrupteth good myndes, maketh them
workmannlike, and inclined to all kinde of Whor-
dome and mischeefe.

Spud. What saie you then of Conſortions and
Minstrelles, who liue onely vpon the same art?

Philo. I thinke that all good Minstrelles, so-
ber and chaste Conſortions (speaking of suche mon-
ken choettes, and bandie Parasites as range
the Countries, rimyng and singyng of vncleane
colurpes, and filthie songes in Tauerne, Ale-
houses, Innes, and other publique assemblies)
made Daunce the wilde Moris, through a Ree-
dles eye. For how should they beare chaste min-
dre, seeyng that their exercise is the pathwaie to
all vncleannesse? There is no Ship, so balancer
within masse matter, as their heades are fraught

The scarfitie
of good Mu-
sitions and
Minstrelles.

Good Musitions scarce The Anatomie

The march-
dise of Min-
strelles, and
Musitions.

withall kinde of baudie songes, filthie Ballades
and scurvie Rimes, seruing for euery purpose,
and for euery companie.

The wicked-
nesse of Musi-
tions and
Minstrelles.

How to haue
children lear-
ned in all
wickednesse.

The scarcitie
of Diuines,

For moose where of, who be more bawdie then
thei: Who vncleaner then thei: Who more licen-
tious, and looser minded: Who more incontinent
then thei: And briesfly, who more inclined to all
kinde of insolencie, and leudenesse then thei?
Wherefore, if you would haue your sonne, softe
womannishe, vncleane, smother mouthed, affec-
ted to baudrie, scurrilirie, filthie Rimes, & vn-
seemely talkyng: brecfly, if you would haue hym,
as it were transnured into a woman, or worse,
and inclined to all kinde of Whoredome, and ab-
homination, set hym to Dauncyng school, and
to learne Musicke, and then shall you not faile
of your purpose. And if you would haue your
daughter Whorishe, bawdie, and vncleane, and a
filthie speaker, and such like, byng her vp in
Musicke and Dauncyng, and my life for yours,
you haue wone the goale.

And yet notwithstanding, it were better (in
respects of worldly acceptation) to bee a Piper
or a bawdie Minstrell, then a depine, for the one
is loued for his Ribauldrie, the other hated for
his grauitie, wisdom, and sobrietie. Every
Toune, Citie, and Countrey, is full of these
Minstrelles to pipe vp a daunce to the Deuill;
but of Deuines, so fewe there bee as any more
hardely bee seene.

But some of them will replye and saie, what
sir

Woe haue licenses fro Iustices of the Peace to Pipe, and vse our Minstrellie to our best commoditye: Cursed bee those licenses, whiche license any man to get his liuing, with the destruction of many thousandes.

But haue you a Licence from the Arche Iustice Christ Iesus: If you haue so, you maie bee glad, if you haue not, (for the worde of God is against your vngodly exercises, and condemneth them to Hell) then maie you as Rogues, Extra- uagantes, and Straglers, be arrested of the high Iustice Christe Iesus, notwithstanding your pretended Licences of earthly men. Who shall stande betwixt you, and the Iustice of God, at the daie of Iudgement? Who shall excuse you, for drawing so many thousandes to hell? Shall the Iustices of Peace? Shall their Licenses? Oh no: For neither ought thei to graunt any Licenses to any, to dooe hurte withall, neither (if they would) ought any to take them.

Giue ouer therefore your Occupations, you Pipers, you Fidlers, you Minstrelles, and you Musitions, you Drummers, you Tabretters, you Fluters, and all other of that wicked brood, for the blood of all those, whome you drawe to destruction; through your prouocations, and intemperate allurements, shall bee poured vpon your heades, at the daie of Iudgement: But herof enough, and perchance more then will please their humours.

Spud. Is it not lawfull vpon the Sabbath
daie

Licences
graunted to
Musitions &
Minstrelles to
exercise their
misterie or sci-
cultie of mis-
chiefe.

No licences
to doe hurte
withall are to
be graunted.

A Caueat to
Musitions,
Minstrelles &
all others of
that stampe.

Cardes, Dice vnlawfull on the Sab. The Anatomie

vaie to plaie at Dice, Cardes, Tables, Boules, Tennisse, and suche other pleasaunte exercises, wherein man taketh pleasure and delight;

J Cardes, Dice, Tables, Tennisse,

Boules, and other exercises, vsed

vnlawfully in Allgna.

Philoponus.

Exercises vn-
lawfull vpon
the Sabboath
daie.

Furta officio-
sa.

All wicked
g:mes vsed
in Christmas
tyme.

These bee no Sabbaothlike exercises, for any Christian man to followe any daie at all, muche lesse vpon the Sabbaoth daie, whiche the Lorde would haue to bee consecrate to hym self, and to bee spent in holie and godlie exercises, accordyng to his will. As for Cardes, Dice, Tables, Boules, Tennisse, and suche like, they are Furta officiosa, a certaine kind of smooth-deceitfull, and sleightie Thefte, whereby many a one is spoiled of all that euer he hath, sometymes of his life withall, yea, of bodie and soule for euer: And yet (moze is the pitie) these be the onely exercises vsed in euery mans house, al the yere through. But especially in Christmas tyme there is nothing els vsed but Cardes, Dice, Tables, Maskyng, Mumming, bowling, and suche like fooleries. And the reason is, they thinke they haue a Commission and prerogatiue that tyme, to doe what they list, and to followe what vanitie they will. But (alas) doe they thinke that they are permitted at that time, to doe euill? The holier the time is (if one time were holier then an other, as it is not) the holier ought their exercises to bee.

Can

of Abuses. Al wicked games vsed in Christmas.

Can any tyme dispence with them or giue them libertie to sinne? No, not the soule which sinneth shall dye, at what tyme soeuer it offendeth. But what will they saie? Is it not Christmas? Must we not be mery? Truth it is: we ought both then, and at all tymes besides to be merie in the Lord,

No tyme pri-
uiledge th a
man to sinne

but not otherwise, not to swill and gull more that tyme then at any other tyme: not to latushe forth more at that tyme, then at any other tymes. But the true celebration of the Feast of Christmas is, to meditate (and as it were to ruminate in the

The true kee-
ping of Christ
mas.

secrete cogitations of our myndes) upon the incarnation and birthe of Iesus Christ God and man: not onely that tyme, but all the tymes, and daies of our life, and to shewe our selues thankefull to his Mercie for the same. Notwithstanding, who knoweth not, that more mischeefe is that tyme committed then in all the yere besides?

enymed
and show
Rede as go

What Masking and Mummyng, whereby Robberie, Whoredomie, and somer tyme Murther is committed: what Dicing and Carding, what eating and dringyng, what banquetting and feasting is then vsed more then in all the yere besides: to the great dishonour of God, and impoverishing of the Realme.

Wickednesse
in Christmas.

Spud. Is it not lawfull for one Christian to play with another at any kinde of game, or to winne his money, if he can?

Valawful, for
one Christian
to play with

Philo. To play at Tables, Cardes, Dice, Bowles, or the like (though a good Christian man will not so Idly, and vainely spend his golden

an other to
winne his
money.

daies

Gamyng houses. The Anatomie

daies) one Christian with an other, for their priuate recreations, after some opprellion of studie, to driue awaie fantasies, and suche like, I doubt not, but they maie, vsing it moderately, with intermission, and in the feare of God: But to plaie for lucre of gaine, and for desire onely of his Brothers substance (rather then for any other cause) it is at no hande lawfull, or to be suffered.

Gamyng
worse then
open theft

For as it is not lawfull to robbe, steale, and purloine by deceite, or slaught, so is it not lawfull to get thy Brothers goodes from hym, by Cardyng, Dicing, Tabling, Bowlyng, or any other kind of theft, for these Games are no better, nay, worse then open theft, for open theft every man can beware of, but this beyng a craftie politicke theft, and commonly doen under pretence of freendship, fewe, or none at all can beware of it. The Commaundement saith, thou shalt not couet, nor desire any thyng that belongeth to thy Neighbour. Now, it is manifest, that those that plaie for money, not onely couet their Brothers money, but also vse craft, falshood, and deceite, to winne the same.

The Apostle, forbiddeth vs to vse deceit in bargainynge, in buyng, or sellynge: Muche lesse then ought we to vse deceit in gamyng.

A rule to re-
staine vnlaw-
full gaming.

Our Saviour Christ biddeth cuery man, doe to an other, as he would an other should doe vnto hym. Whiche rule, if it were duely obserued, were sufficient to withmaue men bothe from all kinde of gaming, and also from al kinde of indi-
rect

rect and vniuersall dealing. For, as thou wouldest
not that an other man should winne thy money,
so thou oughtest not to desire the winning of his,
for thou must doe as thou wouldest be doen by.

Spud. If gaming for mony be so vnlawfull,
wherefore are there gaming houses, and places
appointed for maintenance of the same?

Philo. That excuseth not the fault, but aggra-
uatieth it rather. And truely great pitee it is, that
these Brothell houses (for so I call all Gaming
houses) are suffered as they bee. For, are they not
the very Seminaries, and nurseries of all kinde
of abomination; whatsoeuer hartee can thinke,
or tongue expelle? And therefore, I maruile
that those who keepe & maintaine these gaming
houses, can ever haue light hartes, or once looke
up towards Heauen, that not onely suffer this
maner of sin in their houses (for gaming is no
better) but also maintaine and nourish the same.

The Apostle saith: Not onely they that doe
evil; digni sunt morte; are worthe of death, but
also, qui consentiunt facientibus; those who con-
sunt to them that doe it. Call to mynde then what
evilles come of this wicked exercise I beseeche
you. For, doeth not swearing, rearing, and blas-
pheming of the name of God? Doeth not sin-
ning Whoredome, Theft, Robberie, Deceit,
Fraude, Cosenage, Fighting, Quarrelling, and
sometime Murder? Doeth not Pride, Rapine,
Drunkennesse, Beggerie: and in fine, a shame-
full ende followe it, as the shadowe doeth follow
the

has toward
-ib anouf
-a reglun
-ag lling
-gunt

Gaming hou-
ses with their
wickednesse.

sinners in
p d belching
gaming

Lawes against Gamynge **The Anatomie**

Lawes and
fancions di-
uulgat a-
gainst ga-
ming.

The infamie
purchased by
gaming.

the bodie: Therefore, I will not doubt to call
these Gamynghouses, the slaughterhouses,
the Shambles, or Blockehouses of the Devil,
wherin he butchereth Chriftian mens soules in a
nite waken; God knoweth, the Lord suppresseth.

Spid. Where there euer any Lawes made a-
gainst the inordinate abuse herof, or have the
Godly in any age mistaked it?

Philo. In all ages and tymes, bothe the God-
ly sober Chriftians haue dyrected so, and helpe
lawes haue been promulgate against it.

Octavius Augustus was greatly reproved of
the Writers of histyme; for his greates delict
in gaming, notwithstanding, his manifold de-
cues beloes.

Cicero objected to **Marcus Antonius** his af-
fecting gaming, as a note of infamie vnto hym.

The noble **Lacedemonians** sent the **Ambas-
sador** to **Corinth**, to conclude a peace, who re-
turning thither, and finding the people playing at
Dice and **Carres**, and withistie games, re-
turned backe againe (infesta paco) their peace
concluded playing; it should neuer bee reported,
that they would toyne in league with **Dice** pla-
yers and **Gambleres**.

The same **Lacedemonians** sent to **Demetrius**
in derision of his **Dice** playing, a paire of **Dice**
of golde.

St Thomas Eliot (that worthy Knight) in
his Booke of gouernance, asketh who will not
thinke him a light man of small credite, diuolus,
remisse

remisse and vaine, that is a Dice plaier, or gamester.

Publius saith. *Quanto peritior est aleator in sua arte, tanto nequior est, & vita & moribus.* How much conning a man is in gaming, & Diceplayng, so much corrupter he is bothe in life and maners. Iustinian made a lawe that none should plaie at Dice, nor Cardes for no cause, neither priuately, nor openly.

Alexander Seuerus, banished all Gamesters out of his dominions. And if any were founde playng, their goodes were confiscate, and they counted as madde men ever after, neuer trusted, nor esteemed of any.

Ludouicus, ordeined that all Gamesters should departe his lande, for feare of corruptyng of others.

Kyng Richard the second, forbad all kinde of gamyng, and namely Dice playng.

Kyng Henry the fourth ordeined, that every Dice plaier should bee imprisonned sixe daies, for every severall tyme he offended in gamyng. Punishment for gamyng.

Kyng Edward the fourth ordeined, who so kept gamyng houses, should suffer imprisonnment three yerres, and forsaite twentie pounce, and the plaiers to bee imprisonned twoo yerres, and forsaite tenne pounce. The penaltie for those that keepe gaming houses.

Kyng Henry the seventh ordeined, that every Dice plaier should bee imprisonned, all a daie, and the keeper of the Dicynge house, to forsaite for every offence sixe shillings eight pence, and

to be bound by Recognizance to good behauior.

King Henry the eight ordeined, that euery one that kept Dicing houses, should forsaite forty shillings, and the players to forsaite five shillings eight pence: with many good Lawes and fancies, set forth against this raging abuse of gaming, which to auoyde tediousnesse I omit, beseeching the Lorde to roote vp, and supplant these, and all other stumbling blockes in his Church, whatsoeuer.

Spud. As I remember, in the Catalogue of abuses before, you saide, the Sabbath day was prophaned, by Bearebaiting, Cockefighting, Hawking, Hunting, keeping of Faires, Courts, and Markets vpon the saide daie. Is it not lawfull then to followe these exercises, vpon the Sabbath day neither?

I Beare bayting and other exercises, used vnlawfully in Ailgna.

Philo.

These Heathnicall exercises vpon the Sabbath day, which the Lorde would haue consecrated to holy vses, for the glorie of his Name, and our spirituall comfort: are not in any respect tollerable, or to bee suffered. For the bayting of a Beare, besides that it is a filthy, stinking, and lothsome game, is it not a dangerous, and a perillous exercise? wherein a man is in danger of his life euery minute of an houre: which thing though it were not so, yet is that exercise

rise is this meete for any Christian? What Christian heart can take pleasure to see one poore beast to rent, teare, and kill an other, and all for his foolish pleasure? And although they be bloudie beasts to mankynd, and seeke his destruction, yet wee are not to abuse them, for his sake who made them, and whose creatures they are. No Creature to be abused. For notwithstanding that they be euill to vs, & thirst after our bloud, yet are they good creatures in their own nature and kind, and made to set forth the glorie, power, and magnificence of our God, and for our vse, and therefore for his sake wee ought not to abuse them. It is a common sayng amongst all men, borowed from the French: *Qui aime Iean, aime son chien* that is *Loue me, loue my Dogge*: so loue God, loue his Creatures.

If any should abuse, but the Dogge of another mans, would not he who oweth the Dogge, think that the abuse thereof resulteth to himselfe? God is abused when his Creaturs are misused. And shall wee abuse the Creatures of God, yea, take pleasure in abusing the, and yet thinke that the contumely doen to them, reboundeth not to hym who made them? But admit it were graunted that it were lawfull to abuse the good Creatures of God, yet is it not lawfull for vs to spend our golden yeres in suche idle and vaine exercises daily and houersly, as we doe. And some who take themselves for no small fooles are so farre assotted, that they will not stick to keepe a dozen, or a score of greate Mastiues, to their no small charges, for the maintenaunce of this goodly game.

¶ ii.

Keepng of Mastiues and Bandogs.

game (forsooth) and will not make any bones, of
 twenty, forty, yea, an hundred pound at once to
 hazard at a bait: with sight Dogge, sight Beare
 the Deuill parte all. And to bee plaine, I thinke
 the Deuill is Maister of the Game, Beareward
 and all. A goodly pastime (forsoothe) worthy of
 commendation, and well sitting these Gentle-
 men of suche reputation. But how muche the
 Lord is offended for the prophanation of his Sa-
 bbooth by suche vnlawfull exercises, his heauenly
 Maiestie of late hath reueiled, pouring forth his
 heauie wrath, his fearfull iudgement, and dread-
 full vengeance vpon the Beholders of these
 vanities as hereafter followeth.

*A fearefull Example of God his
 Iudgement vpon the prophaners of
 the Sabbaoth daie.*

Vpon the thertenth daie of Januarie last,
 beyng the Sabbaoth daie Anno. 1583.
 there resorted an infinite number of people
 men, women, and children, of each sort to those
 infamous places, where these wicked exercises
 are vsually practised (for they haue their Courts,
 Gardens, and Yards for the same purpose) and
 beeyng all come together, and mounted a-
 loft vpon their Scaffoldes, and Galleries, and
 in midst of all their iollitie and pastime, all the
 whole Building (not one sticke standing) fell
 downe with a most wonderfull and fearfull con-
 fusion. So, that either two or three hundred men,
 women

women and children (where of seuen were killed dead) were some wounded, some lamed, and other some bruized and crushed, almost to the death. Some had their braynes dashed out, some their heades all to quash, some their legges broken, some their armes, some their backes, some their shoulders, some one hurt, some an other. So, that you should haue heard a wofull crie, euen pearing the Skies, Parents bewailing their Children, Children their louing Parents: Wives their Husbannes, and Husbannes their Wittes, marueilous to beholde. This wofull spectacle and heauy iudgement, pitifull to heare of, but most ruefull to beholde, the Lorde sent downe from Heauen, to shew vnto the whole world how grieuously he is offended with those that spinde his Sabbath in suche wicked exercises, in the meane tyme leauing his Temple desolate and emptye. God graunt al men, male take warning hereby to shun the same, for feare of like or sharper Iudgement to come.

*A fearefull Iudgement of God,
shewed at the Theaters.*

The like Iudgement (almost) did the Lord shewe vnto them a little before, beeing assembled at their Theaters, to see their bauidie Enterludes, and other trumperies practised. For, he caused the earth mightely to shake and quauer, as though all would haue fallen downe: wher at the people soe amazed, some leapt downe

D.iii.

from

Cockfightyng in Ailgna.

The Anatomie

A wofull spe-
acle.

(from the top of the Turrets, Pinacles, and Towers, where they stood) to the ground, whereof some had their legges broke, some their armes, some their backs, some hurt one where, some another, and many soze crusht and brused; but not any, but they went awaie soze afrated, and wounded in conscience. And yet can neither the one, nor the other, fraie them from these deuillish exercises, untill the Lorde consume them all in his wrath: whiche God forbid. The Lord of his mercie, open the eyes of the Haicrates, to plucke downe these places of abuse, that God maie be honoured, and their consciences disburthened.

I Cockfightyng in Ailgna,

Cockfightyng
vpon the sa-
lath.

Besides these exercises, they flock thicke and threefold to the Cockfights, an exercise nothing inferiour to the rest, where nothing is vled, but swearing, so; swearing, deceipt, fraud, collusion, cosenage, skoldyng, railyng, conuittous talkyng, fightyng, bawlyng, quarrelyng, drinkyng, whoyng, and whiche is worst of all, robbing of one an other of their goodes, and that not by direct, but indirect meanes and attēptes. And yet to blaunch and set out these mischefes withall (as though they were vertues) they haue their appointed daies and set houres, when these deuillries must be exercised. They haue houses erected to that purpose, Flagges and Ensignes hanged out, to giue notice of it to others, and proclamation goes out, to proclame the same, to the ende

Appointed
tymes for ex-
ercise of de-
uillries.

ende that many maie come to the dedicatton of
this solemne feast of mischeefe.

Hawking and Huntynge *in Ailgna.*

AND as for Hawkyng and Huntynge vpon Hawking and
huntynge vpon
the Sabaoth
the Sabbaoth, it is an exercise vpon
that day, no lesse vnlawful then the other.
For, no man ought to spende any daie of his life,
muche lesse euery daie in his life, as many doe in
suche vaine and idle pastimes. Wherefore, let No more li-
bertie giuen
to one the to
an other for
mispendyng
of their goods
Gentlemen take heed, for be sure accounts must
be giuen at the daie of Iudgement for euery mi-
nute of tyme, bothe how they haue spent it and in
what exercises. And let them be sure no more li-
bertie is giuen them, to mispend an houre, or one
tote of the Lorde his goodes, then is giuen to the
poorest, and meanest person that liueth vpon the
face of the earth. I neuer read of any in the vo-
lume of the sacred Scriptures that was a good
man, and a Hunter.

Esau, was a great Hunter, but a reprobate. If-
maell, a greate Hunter, but a miscreant. Nem- No good
Hunters, in
scripture.
rode, a greate Hunter, but yet an abiect, and a
vessel of wrath. This I speake not to condemne
Hawkyng and Huntynge altogether, beyng vsed
for recreation, now and then, but agaynst the con-
tinuall vse thereof daylie, hourely, weekly, yere-
ly, yea, all the tyme of their life, without inter-
mission. And suche a felicitie haue some in it, as
they make it all their ioye, bestowyng more vpon
Q.ii. Hawkes

Why beastes rebell against men. The Anatomie

Cost bestowed in Hawkes and dogs.

When all beastes were obedient to man & wherefore they rebell.

Hawkes and Houndes, and also of idle lubbers to followe them, in one yere, then they will impart to the poore members of Christ Iesus in seuen yeres, peraduenture in al the daies of their life. So long as man in Paradize persisted in innocencie, al beastes what soeuer, were obedient to hym, and came and prostrate themselves before hym. But euer since his fall, they haue fled from hym, and disobeyed hym, because of his sin: that seying he disobeyed the Lord, they againe disobeyed hym. For, so long as man obeyed God, so long they obeyed hym: but so soone as man disobeyed God, they disobeyed hym, and became enemies to hym, as it were seeking to reuenge that iniurie which man had doen vnto God, in disobeyng his lawes. Wherefore, the cause why all beastes doe flye from vs, and are become enemies to vs, is our disobedience to the Lorde, which we are rather to sorowe for, then to hunt after their deathes by the shedding of their blood. If necessitie or want of other meates inforteth vs, to seke after their liues, it is lawfull to vse them in the feare of God, with thanks to his Name: but for our pastymes, and vaine pleasures sake, wee are not in any wise to spoile or hurte them.

For pleasure sake onely no man ought to abuse any of the creatures of God.

Is he a Christian man, or not rather a Pseudo-christian, that delighteth in blood? Is he a Christian, that spendeth all his life in wanton pleasures, and pleasaunt delightes? Is he a Christian that buyeth vp the Corne of the poore, tounyng it into bread (as many doe) to feede Dogges for his

his pleasure? Is he a Christian, that liueth to the hurte of his Neighbour, in treading and breaking downe his Hedges, in casting open his gates, in trampling of his Corne, and otherwise, in preiudicing hym, as Hunters dooe? Wherefore God giue them grace to se to it, and to amende it betymes, ere it be to late, for they knowe, *mora trahit periculum. Delaie bringeth daunger.* Let vs not deferre to leaue euill, and to doe good, least the wrathe of the Lorde be kindled against vs, and consume vs, from the vpper face of the Earth.

Markettes, Faires, Courtes,

and Leetes vpon the Sabbaoth

daie in Ailgna.

Spud.

What saie you to keeping of Markettes, of Faires, Courtes and Leetes vpon the Sabbaoth daie? Thinke you

it is not lawfull to vse the same vpon that daie?

Philo. No truely, for can man serue God and the Deuill together, can wee carrie to God, and Ferrie to the Deuill, can wee serue two Masters, and neither offend the one, nor displease the other? Can we serue God and Man? Can we please God and the worlde, bothe at one tyme? The Lorde will not bee serued by pecemeale, for either he will haue the whole man, or els none. For saith he, *Thou shalt loue the Lorde thy God with all thy soule, with all thy minde, with*

Not lawfull
to keepe
Courts, Leets
Markets, and
Fayres, vpon
the Sabbaoth
daie.

Q.v.

all

Fayres on the Sabaoth day.

The Anatomie

Abuse of the
Sabaoth by
Fayres and
Markets.

The euill in
Fayre: and
Markets.

The euilles in
Courtes and
Leetes practi-
sed.

all thy power, with all thy strengthe, and so forth, or els with none at all. Then, sleepe that we are to giue ouer our selues, so wholly and totally to the seruice of God, all the daies of our life, but especially vpon the Sabaoth daie, beyng consecrate to that ende, we maie not intermedle with these prophane exercises vpon that daie. For, it is more then manifest that these Faïres, Markettes, Courtes and Leetes vpon the Sabaoth daie, are not onely a hynderaunce vnto vs, in the true seruice of God, and an abuse of the Sabaoth but also lead vs the pathwaie to Hell. For what cousonage is not there practised? What falshood, deceit, and fraude, is not there exercised? What dissimulation in bargayning? What setting foorth of fucate and deceivable wares is not there vsed? What Lying Swearyng, forswearing, Dionkenesse, Whoredome, Chelste, and sometymes Murther, either there, or by the waie thether, is not euery where comitted? In Courtes and Leetes, what enuie, malice and hatred is nourished? What expostulation railing Skeldyng, Perjuryng, and Reperiuryng is maintained? What Oppression of the poore, what Favouryng the riche? What Iniustice, and Indirecte dealing? What Druryng, Deceiuyng, what Soluyng and Pilluyng is there practised? It would make a Christian harte to bleed in beholding it. And yet notwithstanding, we must haue these goodly Pageauntes plaied vpon the Sabaoth daie (in a wainion) because there are no mo
daies

daies in the Weeke. And hereby the Sabbath
is contaminate, Gods woorde contemned, his
Cōmaundementes disanulled, his Sacramen-
tes conculcate, his ordinaunces neglected, and
in summa, his blood trode vnder fecte, and all
mischief maintained.

Plaiyng at Footeball

in Ailgna.

Spud.

IS the plaiyng at Footeball, Reading of
merie bookes, and such like delectations, a
violation or prophanatio of y^e Sabbath daie?

Philo. Any exercise, whiche withdraweth vs Plaiyng at
Football.
from godlinesse, either vpon the Sabbath, or a-
ny other daie els, is wicked, and to be forbidden.
Now, who is so grossely blinde, that seeth not,
that these aforesaid exercises, not onely with-
drawe vs from godlinesse and vertue, but also
haile and allure vs to wickednesse and sinne: for Football, a
freendly kind
of fight.
as concernyng Footeball plaiyng: I protest vn-
to you, it maie rather bee called a freendly kynde
of fight, then a plaie or recreation. A bloudie and
Murtheryng practise, when a fellowlie spoite or
pastyme. For, dooth not every one lye in waite
for his aduersarie, seeking to ouerthrowe hym,
and to picke hym on his nose, though it bee vpon
harde stones, in ditche or dale, in valley or hill, or
what place so euer it be, he careth not, so he maie
haue him downe. And he that can serue the moste
of this fashjon, he is counted the onely fellowe,
and

Great hurt, by Foote ball play. The Anatomie

Hurt by Foot and who but he? So that by this meanes, sometimes their neckes are broken, sometimes their
ball playng. backs. sometimes their legges, sometime their
armes, sometime one parte thrust out of ioynte,
sometime an other, sometime their noses gush
out with blood, sometime their eyes starte out
and sometimes hurt in one place, sometimes in
an other. But who so euer scapeth awaie the best
goeth not scotfree, but is either soze wounded and
bruized, so as he dieth of it, or els scapeth very har-
dlie: And no meruaille, for they haue sleigh-
tes to merke one betwixte twoo, to dash hym against
the harte with their elbowes, to hitte hym vnder
the shorthe Ribbes, with their griped fistes, and
with their knees, to cathe him vpon the hip, and
to picke him on his necke, with an hundred suche
murdering deuises: And hereof groweth enuie,
malice, rācor, cholour, hatred, displeasure, en-
mitie, and what not els? And sometimes figh-
tyng, braulyng, contention, quarrell pickyng,
murther, homicide, & great effusion of blood,
as experience daie ly teacheth.

Foote ball
playng a
murtheryng
plaie.

Is this murtheryng plaie, now an exercise
for the Sabbath daie? Is this a Christian dea-
lyng, for one brother, to maime and hurte an o-
ther, and that vpon pre-pensed malice, or sett pur-
pose? Is this to dooe to an other, as wee would
wish an other to doe to vs, GOD make vs more
carefull ouer the bodie of our brethren,

Readyng of wicked bookes

in

bookes in Ailgna.

Philo.

AND as for the Readyng of wicked booke-
 kes, they are vtterlie vnlawfull, not onely
 to bee reade, but once to bee named, and

Readyng of
 wicked booke-
 kes.

that not (onely) vpon the Sabbaoth daie, but al-
 so vpon any other daie: as whiche tend to the dis-
 honour of God, depauiatiō of good maners, and
 corruption of Christian soules. For, as corrupte
 meates doe annoyethe stomacke, and infect the
 bodie, so the readyng of wicked and vngodlie
 bookes (whiche are to the minde, as meate is to
 the Bodie) infect the Soule, and corrupte the
 minde, hailing it to destruction: if the great mer-
 cie of God bee not present.

The euill cō-
 ming by rea-
 dyng euill
 bookes

And yet notwithstanding, whosoener will set
 Penne to Paper now a daies, how vn honest soe-
 uer, or vnseemely of Christian eares his argu-
 ment bee, is permitted to goe forwarde, and his
 woorkes plausible admitted, freendly licensed,
 and gladly imprinted, without any prohibition,
 or contradiction at all: whereby it is growen to
 this issue, that bookes and pamphlettes of scur-
 rilitie and baudyie, are better esteemed, and more
 vendible, then the godliest and sagest bookes that
 bee: But if it be a godlie treatise, repprouing vice,
 and teachyng vertue, awaie with it, for no man
 (almoste) though they make a flourish of vertue
 and godlinesse, will buye it, nor (whiche is lesse)
 so muche as once touche it. This maketh the
 Bible, that blessed Booke, of God, to bee so little
 esteemed.

Hethnicall books in Ailgna.

The Anatomie.

The hurte
that wicked
books bryng.

esteemed. That worthe Booke of *Martyres*, made by that famous Father and excellent Instrumēt in God his church, Maister Ihon Foxe, so little to be accepted, and all other good bookes little or nothing to be reuerenced: whilest other toyes, fantasies, and bableries, whereof the world is full, are suffered to be printed. These prophane Schedules, sacrilegious Libels, and hethnicall Pamphlets of toyes and bableries (the Authors whereof make vendicate to themselves no small commendations, at the handes of the Detuill for inuentynge the same) corrupt mens myndes, peruert good wittes, allure to bawdrye, induce to Whoredome, suppress Vertue, and erect Vice: whiche thing how should it bee otherwise? For are thei not inuēted and excogitate by Belzebug, written by Lucifer, licenced by Pluto, printed by Cerberus, and set abroad to sale by the infernall Furies themselves, to p̄p̄sonyng of the whole world? But let the Inuentors, the Licensors, the Printers, and the sellers of these vaine toies, and more then Hethnicall impieties take heede, for the blood of all those whiche perishe or take hurt through these wicked bookes, shalbe powred vpon their heades at the daie of Iudgement, and be required at their handes.

Spud. I praie you how might all these inormities, and abuses be reformed? For, it is to small purpose to shewe the abuses, except you shewe whatshall how they might be amended.

Philo. W^h vntyr in practize and executyng those

those good lawes, wholsome sanctiōs, and Godly Statutes, whiche haue bene heretofore, and daylie are set forth and establiſhed, as God bee thanked, there are many: The want of the due execution whereof, is the cause of all these mischiffes, which bothe rage and raigne amongst vs.

Spud. What is the cause why these lawes are not executed, as they ought to be?

Philo. Truly I can not tell, except it be thorough the negligence, and contempt of the inferior Magistrates. Or els, perhappes (whiche chynge happeneth now and then) for money they are bought out, disfranchized & dispensed withal, for as *p* sayng is: *Pecunia omnia potest, money can do all thinges*. And yet notwithstanding, shall it be doen inuisibly in a Cloude (vnder benedicite I speake it) the Prince beyng borne in hande, that the same are duely executed. This fault is the corruption of those that are put in trust to see them executed (as I haue tolde you, and notwithstanding) doe not.

Why the lawes are not executed as they ought to bee.

Spud. This is a greate abuse doubtlesse, and worthe of great punishment.

Philo. It is so truly, for if they be good lawes tending to the glorie of God, the publique weale of the Countrey, and correctiō of vice, it is a great pittie that money should buy them out. For what is that els, but to sell vertue for lucre: Godlines for drasse, yea, mens soules for corruptible money? Therefore, those that sell them, are not onely Traitors to God, to their Prince and Countrey

they

They that
buy or sell
lawes for mo-
ney are trai-
tors to God.

trep but are also the Deuilles Marchauntes, to
ferrie the bodies and soules of Christians, as it
were in Charons Boate, ouer the Sea of this
world to the Stigian floud of Hell, burnyng with
fire and Brimstone for euer. And those that buye
them are Traitours to God, their Prince and
Countrey also. For if the lawes were at the first
good (as God be praised the most of the lawes in
Ailgna be) why should they be suppressed for mo-
ney, and if they were euill, why were they diuul-
ged, but had rather been buried in the wombe of
their Mother before they had euer seen the light.
And why were lawes constitute, but to be execu-
red? Els it were as good to haue no lawes at all
(the people liuyng orderly) as to haue good la-
wes, and them not executed.

None maie
stay the
course of the
lawes, but the
Prince

The Prince ordeining a lawe, maie lawfully
repeale and adnull the same againe, vpon spect-
all causes and considerations, but no inferiour
Magistrate or Subiect whatsoever, may stoppe
the course of any lawe made by the Prince, with-
out daunger of damnation to his owne soule, as
the word of God beareth witnesse. And therefore,
woe bee to those men, that will not execute the
sentence of the lawe (beeyng so Godly, and so
Christian as they be in Ailgna) vpon Malefactors
and offenders. Verely, they are as guilty of their
bloud before God, as euer was Iudas of the death
of Christ Iesus.

Spud. Seeyng it is so, that all fleshe hath cor-
rupted his waie before the face of God, and that
there

there is suche abhominatiō amongst them, I am perswaded that the daie of Iudgement is not far of. For when Iniquitie shall haue filled vphis measure, then shall the ende of all thynges appere as, Christ witnesseth in his Euengelie.

Spud. The daie of the Lorde can not bee farre of, that is moste certaine: For what wonderfull portents, straunge miracles, fearfull signes, and dreadfull Iudgements hath he sent of late daies, as Preachers and foietellers of his wrathe due vnto vs, for our impenitencie and wickednesse of life: Hath he not caused the earth to tremble and quake: the same earth to remooue from place to place: the Seas and Waters to roare, swell and burst out and ouerflow their bankes, to the destruction of many thousandes: Hath he not caused the Elements and Skyes, to send forth flashing fire: To raine doune Wheat, a wonderfull thing as euer was harde, and the like: Hath he not caused wonderfull Eclipses in the Sunne & Moone, with moste dreadfull Coniunctions of Starres and Planets, as y like this thousand yeres, hath not been heard of: Haue not the Cloudes distilled doune abundance of raine and showres, with all kind of vnseasonable weather, to the destroying (almost) of all thinges vpon the earth: Haue we not seen Comettes, blasing Starres, fire Drakes, men, fightyng in the aire most fearfully to beholde: Hath not Dame Nature her self denied vnto vs her operatiō, in sending forth abortiues, vntimely birthes, vgglesome Monsters,

The wonderfull signes & tokens, which the Lord hath sent, to warne vs of the daie of Iudgement.

R.i.

and

Gods warninges, late shewed.

The Anatomie

A materiall
hell after
this life

and fearful mishapen Creatures both in mā and
beast. So, that it seemeth, all the Creatures of
God are angry with vs, and threaten vs with de-
struction, and yet we are nothing at all amended;
(alas) what shall become of vs? Remember wee
not there is a God that shall iudge vs rightcous-
ly: That there is a Deuill, who shall torment vs
after this life unspeakably, if we repent not: At
that date, the wicked shall finde that there is a
Materiall Hell, a place of all kindes of tortures,
wherin they shall be punished in fire and Brim-
stone, amongst the terrible companie of vggle-
some Deuilles world without end, how light so
euer they make account of it in this worlde. For
some such there be, that when they heare mentiō
of Hell, or of the paines thereof in the other world,
they make a mock of it, thinking they be but me-
taphoricall speaches, onely spoke to terrifie vs
withal, not otherwise. But certaine it is, as there
is a God, that will rewarde his children, so there
is a Deuill that will remunerate his seruants:
And as there is a Heauen, a Materiall place of
perfect ioye prepared for the Godly, so there is
a Hell, a Materiall place of punishment for the
wicked and reprobate, prepared for the Deuill
and his Angelles, or els the worde of God is in
no wise to be credited: which blasphemie, once to
thinke, God keepe all his Children from.
¶ Spud. But they will easilie auoyd this, for they
saie, it is writ, at what tyme soeuer a sinner doeth
repent him of his sin, I wil put at his wickednes
out

but of my remembrance saith y^e Lord. So that, if they maie haue thre wordes at the last, they will with no more. What thinke you of these felowes?

Philo. I thinke them no men, but Deuilles, no Christians, but worse then Tartarians, and more to be auoyded then the poyson of a Serpent: for the one slaieth but the bodie, but the other, bothe bodie & soule for euer. Wherefore, let every good Christian man take heede of them, and auoyde them. For it is truely saied, cum bonis bonus eris, & cum peruerfis, peruerteris: *With the good, thou shalt learne good, but with the wicked, thou shalt be peruerred.*

Spud. Do you thinke the, that, that cannot be a true repentance, which is deferred to y^e last gaspe?

Philo. No truely: For true repentance must spring out of a liuely faith, with an inward loathing, hating and detesting of sinne. But this deferred repentance springeth not of faith, but rather of the feare of death whiche he seeth imminent before his eyes, of the grief and tediousnesse of paine, of the horroz of hel, and feare of God his ineuitable iudgement, which he knoweth now he must needes abide: And therefore, this can be no true repentance. For there are two maner of repentances, the one a true repentance to life, the other a false repentance to death: As we may see by Iudas, who is said, to haue repented, & whiche is more, to haue confessed his fault, and whiche is moost of al, to haue made restitution, and yet was it a false repentance. And why? because it sprang

No true repentance which is deferred to the last gaspe.

Two maner of repentances a false repentance, and a true repentance.

R. ii.

not

Who are true repentants.

The Anatomie

not out of true faith, but as befoze . Peter repented, and wept bitterly , and was saued thereby, though he neither made confession , nor satisfaction: and why? Because it sprang of a true and liuely faith. So these felowes may saie they repēt, but except it bee a true repentance springyng of faith, it can serue them no moze to life , then the pretenced repētaunce of Iudas did serue him to saluation. Let them beware, for Caine repented, yet is he condemned . Esau did repent, yet is he condemned. Antiochus did repent, yet is he condemned. Iudas did repent, yet is he condemned, with infinite moe: and why so? Because their prolonged repentance sprang not of faith, &c. Thus they maie see, that euery light affection, is no true repentance: And that it is not enough to saie at the last, I repent, I repent . For, vnlesse it bee a true repentance indeed, it is worth nothyng. But indeed, if it were so, that man had, liberum arbitrium. *free will of himself*, to repent truly when he would, and y God had promised in his word to accept of that repentance, it were an other matter . But repentance is, donum Dei, *the gift of God, de sursum veniens a patre luminum, com- myng from aboue from the Father of light* : and therefore it is not in our powers, to repent when wee will . It is the Lorde that giueth the gifte, when, where, and to whō it shall please hym : and of hym are wee to craue it incessantly, by faithfull praier , and not otherwise to presume of our owne repētaunce, when in deede wee haue no-
thyng

Euery light
affection is
no true repen-
tance.

thyng lesse, then a true repentaunce.

Spud. Then thus muche I gather by your wordes, that as true repentance (whiche is a certaine inwarde greefe, and sorowe of the harte, conceived for our sinnes, with a hatred and loathing of the same) serueth to saluation through the mercy of God in Christ, so fained repentance saueth not from perdition. And therefore, we must repent daiesly and houersly, and not to deferre our repentaunce to the last gaspe, as many doe, then whiche, nothyng is more perillous.

Philo. True it is, for maie not he bee called a greate foole, that by deferryng and prolongyng of repentaunce to the laste caste (as they saie) wil hazard his bodie and soule, to eternall damnation for euer? Whereas by daiesly repentance he may assure hymself, bothe of the fauour of God, and of life euerslastyng (by faith) in the mercie of God, through the moste precious blood of his deare Sonne, Iesus Christe, our alone Sauour and Redemer, to whom be praise for ouer.

Spud. Now must I needes saie, as the Wise King Salomon saied, all thynges are vaine and transitorie, and nothyng is permanent vnder the Sunne, the workes of men are vnperfecte, and lead to destruction, their exercises are vaine, and wicked altogether. Wherefore, I settyng apart all the vanities of this life, will from hence forth consecrate my self to the seruice of my God, and to followe him in his Woorde. whiche onely is permanent, and leadeth vnto life.

All thynges
are vaine and
vanitie it self.

R.iii.

And

And I most hartely thanke the Lord my God
for your good companie this daie, and for your
grane instructions, promisyng by the assistance
of God his grace, to followe and obeye them to
my possible power, all the daies of my life.

The ioyes of
this life tread
the path to
death.

Philo. God giue you grace so to doe, and ete-
rie Christian man els, and to auoide all the vani-
ties, and deceiuable pleasures of this life, for cer-
tainly they leade the path to eternall destruction
bothe of bodie and soule for euer, to as many as
obeye them. For, it is impossible to wallowe in
the delightes and pleasures of this Worlde, and
to liue in ioye for euer in the Kyngdome of Hea-
uen. And thus we haupng spent the daie, and al-
so cōsumate our iorney: wee must now depart,
besechyng God, that we maie bothe meete againe
in the Kyngdome of heauen, there to raigne and
liue with hym for euer, througe Iesus Christ
our Lorde, to whom with the Father,
and the holie Spirit be all
honour and glorie for e-
uer more. Amen.

FINIS.



Perused, authorised, and al-
lowed, accordyng to the order
appointed in the Quee-
nes Maiesties
Iniuncti-
ons.



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I pray you tell me what this man
 is called that stand by the



SS a bea

